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WHOLE NO. 935

## THE TRIAL OF YOUR FAITH

**T**HE religion of Jesus Christ is built upon the foundation of faith. The trial of faith, therefore, becomes an integral part of the redemptive plan. This is not at first perceived by the young convert, nor yet by those new in the experience of entire sanctification. It seems to come to God's children only through the crushings and the bruising, and the lesson must be learned over and over again as fresh trials and new temptations break in upon the soul. One thing is certain, every advance step in grace must be tested, and all untested, untried experiences are valueless.

Faith is the basis of personal relationships. Without it the social structure would lapse into chaos. Nothing demoralizes like unbelief—a break of confidence. Salvation is the result of personal faith in a personal Redeemer, the groundwork of a new social structure—the body of Christ. It is evident, therefore, that a continuance in faith is essential if the life is to be molded and fashioned according to the divine pattern. The trial of faith is the necessary consequence of abiding by personal choice in Christ, while He as Lord of the Church, disciplines us through the Spirit for ever-enlarging spheres of usefulness.

It is the work of the Spirit to prepare the sanctified for special forms of influence and service. When we open our hearts to receive the Spirit, we give ourselves wholly to Him, to be guided, strengthened and disciplined, not according to our ideas but in accordance with His infallible knowledge of our diverse needs, and also the equally diverse necessities of our sacred calling. We must keep these facts ever before us, lest we grieve the Spirit in His formative influence, and failing to walk in the confidence of a living faith, quench the Spirit and thus put out the light of our souls.

# HERALD OF HOLINESS

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## THE HOLINESS OF GOD

THE subject of holiness is an interesting study when approached from the standpoint of historical development, whether in the Scriptures or in theology. Successive revelations found in the Scriptures give us something of the hidden depths of meaning found in this term, which theological thought is ever seeking to comprehend and explain. But the word is so exclusively scriptural and so distinctly divine that its significance is inexhaustible. No other word in theology is so hard to define, nor is there a term concerning which the theologians so widely differ. In the following survey of the different views which have been held, we do not desire to convey the idea that these are mutually exclusive—rather that they represent a deepening of the content of the term as revealed in the Scriptures and taught in the church. Those, therefore, who would understand something of the comprehensiveness of this term must read into it the content of these successive views.

1. *Holiness as External Separation.* This is one of the earliest and most fundamental conceptions of holiness. God was viewed as being separate from His creation and exalted above it, and to this idea of separation and exaltation there attached the term holiness. Holiness, therefore, became the expression of God's incomparable glory, and His exclusive adorableness. While this idea of holiness is partial and extremely limited, it is nevertheless a true one, and is vital to the term in its ethical and religious significance. Those who fail to appreciate this "separateness" as a fundamental element in holiness can never rise to the exalted conception of holiness as revealed in the New Testament. Separation was the earliest revelation of God's holiness, and it is still the gateway to the deepest and most profound conceptions of the term.

2. *Holiness as a Divine Relationship.* This view marks an advance in that to the idea of separation there attaches also the idea of ownership. That which was set apart as holy belonged to God—it was His by divine right. This too is a necessary element in holiness and is usually expressed by the term consecration, a dedication of one's possessions, powers and

person to God. It is this element in holiness that gives significance to the modern emphasis upon stewardship.

3. *Moral Attribute Theories.* From the more external and rudimentary elements of holiness it is easy to pass to the higher conception of holiness as a divine attribute, a quality of the divine character. This is the idea of Hodge who defines holiness as "a general term for the moral excellence of God. There is none holy as the Lord: no other being absolutely pure and free from all limitations in His moral perfection. Holiness, on the one hand, implies entire freedom from moral evil; and upon the other, absolute moral perfection." While both the positive and negative aspects of holiness are here presented, the prevailing emphasis has always been upon the divine purity or freedom from sin. Doubtless this is due to the fact that man in his sinful state receives as his first impression of the holiness of God a fear and dread due to the sinfulness and unholiness of his own nature. But holiness is more than purity or an absence of sin.

4. *The Theory of Perfection.* This theory is an advance on the previous one in that it attempts to define what this perfection in God is—this that is beyond mere absence of sin. According to this view, "Holiness is the free, deliberate, calm, immutable affirmation of Himself, who is goodness, or of goodness, which is Himself." "Holiness is that attribute in virtue of which Jehovah makes Himself the absolute standard of Himself, of His being and revelation."—GODET. He is the great I AM of the Old Testament.

5. *Holiness as the Divine Nature.* According to this holiness is not so much an attribute, as the "whole complex of that which we are wont to look at and represent singly in the individual attributes of God," to use the words of Bengel. Howe likewise expresses the same sentiment but calls it the divine beauty—the result of the perfect harmony of all the attributes. He says, "Holiness is intellectual beauty. Divine holiness is the most perfect beauty and the measure of all other." Jonathan Edwards delighted to dwell upon this aspect of God's holiness also. "The mutual love of the Father and the Son makes the third, the personal Holy Spirit, or the holiness of God which is infinite beauty. By the communication of God's holiness the creature partakes of God's moral excellence, which is perfection, the beauty of the divine nature." "Holiness comprehends all the true excellence of intelligent beings—so the holiness of God is the same with the moral excellency of the divine nature, comprehending all His perfections, His righteousness, faithfulness, goodness."

6. *Ethical Theory.* The ethical theory emphasizes the necessity of holiness as being freely willed by God and not merely the outflow of natural impulse only. A distinction is thus made between "goodness" which applies to His natural attributes, and "holiness" which applies to His moral attributes. Dorner, who is one

of the chief representatives of this position says, "What is naturally good is not the true realization of the good. The actual and living will, to be the good He is, must also have its place in God, otherwise God would only be naturally ethical. Only in the will which consciously determines itself, is there the possibility given of the ethical. The ethical has such a power in God that He is the Holy Power, who cannot and will not renounce Himself, who must be, and would be thought to be, the holy necessity of the goodness which is Himself—to be holy. The love of God is essentially holy; it desires and preserves the ethically necessary or holy, which God is."

7. *Holiness as a Correlation of Attributes.* We have mentioned the theory which holds that holiness is the divine nature or sum total of all the attributes, but this theory differs in that it maintains that holiness is a correlation or combination of otherwise conflicting attributes such as love and wrath, seclusion and communion, cleansing and infilling. According to Oehler, "the holiness of God is God's self-preservation, or keeping to Himself, in virtue of which He remains the same in all relationships which exist within His deity, or into which He enters, never sacrifices what is divine, or admits what is not divine. But this is only one aspect. God's holiness would not be holiness but exclusiveness, if it did not provide for God's entering into manifold relations, and so revealing and communicating Himself. Holiness is therefore the union and interpretation of God's keeping to Himself and communicating Himself; of His nearness and His distance; of His exclusiveness and His self-revelation; of separateness and fellowship."

## WHAT RELIGIOUS PERIODICALS ARE FOR

The secretary of the Federal Council of Churches, Samuel McCrea Cavert, recently discussed the question of religious periodicals and the place which they are designed to fulfill in relation to the churches which they serve. His conclusions as to the purpose of the church paper were as follows:

1. To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.
2. To sustain confidence in the fundamental importance of the Church at a time when it is under a heavy fire of criticism.
3. To hold up every phase of human life and relationship to the mind and spirit of Christ, not allowing any area of social life to be exempt from His sway.
4. To keep church people from becoming complacent, helping them to be open-eyed and sympathetic toward progressive influences in the Church, such as the movement toward the larger Christian unity, the new emphasis on fellowship in the missionary enterprise, and the fresh grappling with the issue of peace and war.

In the publication of the *HERALD OF HOLINESS* we are forced almost every week to decide whether the paper is to be a newspaper, a propaganda sheet, or an organ for the dissemination of doctrinal and devotional

literature. The balance cannot always be maintained with the irregularity of material coming to us. It is our purpose to make the *HERALD OF HOLINESS* a paper that will set forth, in a constructive and devotional manner, the great truths for which our church stands, and by this means aid our pastors and evangelists in propagating and conserving the interests of the church. News items are always interesting and are of great value in so far as they stimulate honest effort in others, but they should always be brief, fresh and to the point. We are desirous of promoting every interest of the church, but the best methods of promotion are always those which arise indirectly rather than by direct suggestion, exhortation or command. We are of the opinion that the material and churchly interests should be like the tables of stone, the pot of manna and Aaron's rod that budded—hid deep in the ark of the covenant under the Shekinah glory which hovered over the mercy-seat. The church is a benevolent institution, but only as these benevolences arise out of a vital faith are they acceptable to God or of any value to the church. Our purpose then is to keep the *HERALD OF HOLINESS* so filled with material helpful to spiritual life that every interest of the church will find new stimulus in the increased love and faith of our people.

## GENERAL SUPERINTENDENTS' MISSIONARY CONVENTIONS

We are publishing again this week the slates of the General Superintendents' Assemblies, together with a list of the missionary conventions to be held by General Superintendents Goodwin and Williams on their return from the orient where they have been making a survey of the mission stations. There will be a number of conventions preceding the assemblies, and between the dates of the assemblies other conventions will be held. The present slate was arranged by the Department of Foreign Missions and has been forwarded to the superintendents for correction and approval. As soon as they arrive in this country, arrangements will be perfected. It will be noticed that a number of the districts have not been included in this tentative program, but it is the plan of General Superintendents Goodwin and Williams to arrange for these conventions at a later date. Doubtless these conventions will prove a great inspiration to our people and give them first hand information concerning the great program of foreign missions which is being carried on by the Church of the Nazarene. There are but two months left in the present fiscal year, and it is a matter of regret that there is a deficit of \$30,000 in the General Budget. We sincerely hope that the churches everywhere will make an effort to bring this up before April 30th and thus enable the General Superintendents to launch these great conventions without a deficit hanging over the church like a cloud.

## RELIGIOUS SURVEY

### Foreign Students in the United States

The last annual report of the Institute of International Education shows that there were 9,685 foreign students in the United States during the academic year 1928-1929. They came from more than 100 different countries or colonies, and no continent or major division of mankind was without its representatives. These students were distributed among 245 different colleges and universities in all parts of the United States. Twenty different institutions reported more than 100 foreign students enrolled. The opportunity afforded to the church by the presence of these foreign students can hardly be exaggerated for it is from their ranks that the leaders of tomorrow in all lands will largely come.

### The Trend of Rural Benevolence

A general trend of benevolence in rural churches is probably indicated in the figures recently gathered for the Michigan Conference of the Methodist Episcopal church. These statistics were assembled by Rev. William E. Beckett for all the churches in the open country and in villages under 2,500 population (following the definition of "rural" used by the United States Census) show that very significant changes are taking place. "From 1922 to 1928, the total benevolent giving of the rural churches decreased \$69,850, while the total amount paid to pastors increased \$72,652. In 1922, the average salary of the rural minister was \$948. In 1928, it was \$1,466. In addition, the rural churches have increased the annual outlay on buildings and improvements and have increased indebtedness by \$110,000, or 160 per cent. This has been done while the active membership decreased 8,020, which is 20 per cent; and the per capita giving to all causes increased from \$17.97 to \$23.56 which is 31 per cent." Mr. Beckett thinks that increased giving to missions by rural churches must wait for an improvement in economic conditions.

### Is a Five-Day Week Coming?

The recent publication by the National Industrial Conference Board of a study of the five-day week in 270 manufacturing establishments is not only significant for its impartiality but it is the most comprehensive analysis of the problem ever published. The establishments working on the five-day week schedule were found in the building trades and in industries manufacturing cloth hats and caps, ladies' dresses, men's clothing, and other garments, textiles, paper products, automobile and aircraft equipment, miscellaneous metal products, in printing, publishing and lithographing plants, and in 28 unclassified lines.

Various reasons are given for the adoption of the

five-day week. While many of the employers presented as their reason for adopting it the desire to give their employees more leisure time, the board is inclined to stress the fact that an extra day of leisure would be conducive to greater efficiency and lower costs. Some employers have concluded that the half-day on Saturday is uneconomical. The fixed costs involved in starting up a plant and general overhead costs are spread over a half-day's production. The efficiency and morale of the employees, furthermore, is likely to be below normal on Saturday forenoons. The fatigue and monotony of the week's work and the anticipation of week-end change and relaxation are conducive to the performance of work in a perfunctory manner.

There is a religious motive also which the board points out as "a potent factor in the adoption of the five-day week in certain industries is in connection with Jewish religious practice. The orthodox Jew is forbidden to perform work on the Hebrew Sabbath, but for economic necessity in conforming to existing conditions of life and labor, there is a widespread disregard of their religious practice of Sabbath observance. The more orthodox members of the Jewish race, particularly the religious leaders, have seen in the advent of the five-day week an opportunity to re-establish the strict observance of the Sabbath and consequently have lent strong support to the movement for a shorter week. In many cases where the employees have had opportunity they have voted in overwhelming majorities for the five-day week.

### Religious Census of the World

The world's census is 1,750,000,000 of which one-third of the total population is classed as Christian. To be more exact, the census gives Christianity 534,940,000 adherents; Confucianism, 300,000,000; Brahmanism, 214,000,000; Mohammedanism, 175,290,000; Buddhism, 121,000,000 and Judaism, 10,860,000. The figures are those supplied by the Stuttgart statistical bureau. There are 400,000,000 not included in the above but these are not without a religion of some kind for religion is universal. But Christianity exerts a wider influence than its numbers would indicate, and its truth and spirit have greatly influenced the thought of the world. The philanthropies of the church have been among its most influential messengers, for wherever a calamity has befallen any section of humanity, the Christian Church has rallied to its relief. Books are being read by the enlightened of other religions and every avenue of truth is being searched. The religion of Jesus Christ will stand the test, and the truth as found in the gospel is still the power of God unto salvation to every one that believeth.

## FEBRUARY GLEANINGS

By General Superintendent Chapman

The scriptural exhortation to "sow beside all waters" must surely mean that we are to make use of every means for the saving of souls and the building of the kingdom of God. The pastor in whose church I am now preaching keeps a supply of tracts entitled, "NAZARENES! Who are they? What are they doing?" On the front is the pastor's picture, address and phone number. On the second page is our statement of doctrine. On the third and fourth is a comparative statement of our growth and a summary of our constituency. And at the last is an announcement of services and "A welcome to all." There is a combination of general and local propaganda that is hard to beat and I have no doubt but that the circulation of this tract among visitors at the church does a great deal of good.

Moses, Aaron and Hur! What a trio! On the top of the mountain, Moses held up the rod of God that Joshua and the fighting men in the valley might prevail over Amalek (Exodus 17). But when his hands were weary, Aaron and Hur stood by and held them up until Amalek was completely discomfited. It was but a humble part these two men had, but they performed it faithfully. It is really quite a test on manhood and grace to do the work of holding up the hands of another. But what can a pastor do unless his people pray and believe? What can our missionaries do if we at home do not pray and pay and send? Indeed what can anyone do if God's people do not sustain him with their prayers and sympathies and co-operation?

From Peking comes the report that one-third of the six million inhabitants of the Provinces of Shensi and Shansi, China, have perished of starvation during the last twelve months and that two million more are doomed to a like fate before June. Grover Clark, a former Peking newspaper editor, says thousands were frozen to death in the recent cold wave when the thermometer went down to 32 below, the coldest weather known in forty years. Mr. Clark reported "the most distressing scenes I have ever witnessed in all my years in the orient. Thousands begged for a piece of bread, for coppers, for anything I could give them. I consulted the various local authorities, but no remedy was suggested because of transportation difficulties and danger from bandits. Even if the China Famine Relief had plenty of grain, we could not reach it for months. The local authorities are helpless and in many instances are on the verge of starvation themselves." Mr. Clark says entire villages have been wiped out by cold and starvation. Only five or ten persons remained in village after village which he visited. All the woodwork in the houses had been burned as a last re-

sort for heat. Thousands upon thousands were slowly starving and were without strength to commit suicide. Men and women begged him to take their children with him. It is indeed dreadful for the rest of the world to be forced to stand by and let these millions perish. But the conditions that exist there, especially regarding transportation, bandits, etc., can be remedied only by the gospel of Christ. When these die and others are relieved and rain and crops come, the situation will still be in constant jeopardy from famine and banditry and pestilence. A nation must have Christ before it can be assured of bread.

Dr. Heyl, physicist of the United States bureau of standards, says science will produce life artificially, "it is chemical, not supernatural," and there is "nothing occult in the processes of life." Answering this Arthur Brisbane says, "Nothing occult, perhaps, but Professor Heyl will not produce life, nor will any other physicists by chemical means. Things may be made to wiggle, but that will not be life. The universe is a great trinity—matter, force and spirit or consciousness. No scientist will produce consciousness, possessing the potential ability to think. Chemicals can't do that." Don't let anyone worry over what science will do. It has done nothing and can do nothing that is contrary to the Word of God or contradictory to the great tenets of essential faith. God and the Bible and the Christian faith are safe against all that science can do, although of course scientific guesses and prognostications may often go into the rankest heresy.

Russian Soviet authorities, according to recent reports, are now attempting to suppress the right of Russian Christians to evangelize freely, and yet are granting special rights and privileges to anti-religious propaganda. The effort no doubt aims to destroy Christianity and build a nation on the basis of atheism. There is probably not much that an outside nation can do about it, but thoughtful Christians in America will refuse to recognize as truthful those travelers who come back from Russia with reports which accord unstinted praise to the situation there, and they will resent the activities of any organization which seeks to urge the recognition of Russia upon our government. But let us pray for this unhappy people who build in vain because the Lord is not their builder.

Drs. Goodwin and Williams, our General Superintendents, will be home from their long trip of visitation to our missions in Japan, China, India, Syria, and Palestine, and from their work in the British Isles in the early part of May, and they will enter at once upon a series of missionary conventions in which it is hoped they will be able to reach the various sections of the country during the following months. The information and inspiration they will bring will no doubt mark the opening of a new missionary era in our church and movement. Be sure to hear them at your first opportunity.

## CHRISTMAS AT KISHORGANJ, INDIA

By General Superintendent Williams

**W**HAT proves to be my greatest test on this trip never occurred to me till five or six days ago, namely, being away from home at Christmas. I knew this was necessary and also knew that I would regret being away, but I never passed into a gripping realization of this loss till near December 25.

Here we are in India and it is Christmas. We can easily visualize what is going on at home, and then added to that are the memories of Christmas occasions we have many times enjoyed. My sympathy for the missionary deepens with each new revelation of what he gives up in order to preach Christ in an unchristian land. We are accustomed to think of sacrifice in terms of money. This is a shame and certainly a very unfair and disgracefully superficial concept. Money is the least and cheapest thing anyone can consecrate or give up. Association, congenial living conditions, human fellowship that has a basis of interest and character that is in common; home, the church as a means of grace, the natural desire to build one's life into a community and into people that will be a permanent asset, these things are worth more than gold and silver.

No one can ever know the meaning of Christmas or realize its value to him till he spends one Christmas day in a land that, in general, has no Christmas, no Christ, no Bible; a country that does not know the principles and deeper spirit of that day we celebrate in memory of the birth of Christ, the Father's gift to this world.

My first time to know the glory of the Sabbath was when I spent the first one in a land that does not recognize Sunday as different from any other day. We in Christian lands feel disgraced that so little attention is paid to the Sabbath there, but when one visits a country that has no Christian Sabbath, he will see a vast difference. So with Christmas. There are many Christians in India, to be sure. Many Europeans here are Christians and have a Christmas, and there are many Indians that observe Christmas, but this number is so small in comparison with the millions that do not, one can scarcely feel the impact of the few observing this glorious day. I asked a gentleman the other day if the trains would be crowded during the holidays. "Oh, no," he replied, "the Europeans will be traveling more than usual but that is all." Two hundred thousand English people in a land of three hundred million make little difference in matters of traffic, one can readily see.

There is a little Christmas here in Kishorganj with Brother and Sister Franklin and Sister Varnedoe and the children of the Franklins, together with Dr. Goodwin and myself and the few native Christians. We shall have some Christmas reminders, and enjoy a

Christmas spirit. It is just now time for the closing of this term of the girls' school here under the supervision of the mission station. Two days ago they had the closing program rendered by the girls for the women and girls. Today they have the program in behalf of men and boys. This all seems so strange. The women and girls are not supposed to attend a program where the men are. Today the women are at home and the men have their occasion. Both programs of course are rendered by the girls' school.

Both occasions were well attended. It is unusual in India, I am told, for the wives and mothers to leave home and meet together any place. Through the influence of the mission station here this community has entered into this larger liberty. Once a year at this time many of the women will come out, but no man is supposed to be present; thus the women on one occasion and the men on the other. Today the girls recited in a sort of play, parts of "Pilgrim's Progress," setting forth the principles of salvation. Evidently a good impression was made. Hindus and Mohammedans were present. Some of the leading officials of this subdivision of the government were here. Two of them spoke, one giving a welcome address and another the response. It is evident that the missionaries stand very high and have the respect of the best and leading people of the community. This is certainly gratifying. Before the program opened today Dr. Goodwin gave a splendid address on the meaning of Christmas, and set forth an interpretation of Christianity. It did much good, I feel sure. Thus the school is closed for this term.

The Indian government is very much interested in the girls' school here, and Brother Franklin tells us that the officials have agreed to make an appropriation to help build the school building under consideration, with certain conditions that seem to him liberal. Concerning a school for girls to be operated by our mission station, there are many questions and problems. It is readily admitted that schools are greatly needed and that provision for the education of girls in India is far from adequate, or even approaching what is normal, but for the church to enter too deeply into institutional work in foreign fields, particularly general education, is another matter. Will the education of girls contribute very largely to Christianity and the salvation of India? Can we reach India without doing institutional work, such as educational and caring for orphans, and also without industrialism? That is, will we have to educate children in our schools in order to make converts to Christ and open the door for the gospel in connection with direct evangelism, and then will we have to operate some kind of industrial institution to give the converts a chance to make a living?

If these are essentials for the evangelization of India, it becomes a long and expensive fight. May God help us to do His will.

India as a missionary field is in a class to itself, in my humble judgment. It offers problems not faced in any other field. Caste, Hinduism, economic boycott, lack of education, economic problems, Mohammedanism, subjugation of womanhood, and other problems I shall not mention are here and all are to be faced and solved if India is to get the gospel, her only hope. India has many educated people and great natural resources, but she needs Christ. To get to her with Christ is the big problem.

India has received some of the finest men and women as missionaries that ever have gone to any field for the investment of their lives, and these missionaries have some results, both tangible and intangible. The tangible results are not great in comparison with results obtained in other fields with like expense and personnel.

The needs of India are unquestioned, but how to break through the barriers that have been raised by religion, custom, tradition, habit, sin and moral poverty is the question that has staggered the greatest thinkers. Only Holy Ghost religion can reach her and save her. Will she permit contact with that message? A look at India will drive any deeply serious soul, that has a passion for the lost, to his knees. Little has been accomplished in behalf of vital Christianity in India if we are to measure success by numbers of converts

that show consecration, Holy Ghost filled lives and passionate aggressiveness for the evangelization of the millions of India.

Christmas day in Kishorganj was a precious day within the small circle of Christians. We had a little Christmas tree in the station home here. This was for the missionaries themselves. Those of you who remembered the missionaries with some little remembrance should have been here to see the packages unbound. You would feel repaid. How forgetful we are of those across the sea, those who try to have a little Christmas all their own in the midst of an atmosphere of such contrast. In the morning the mission had a service for the native Christians. They sang, prayed, testified and rejoiced in the love and goodness of God. I brought them a short message on the spirit of Christmas—love and service. One young man, a Mohammedan, was forward for prayer, being a seeker for Christ under the teachings of the missionaries and the native preachers here.

Pray that God will give the missionaries, the General Board and all concerned judgment to know the plan and will of God for us as a missionary people. Yours for God's will.

P. S. Dr. Goodwin and I are seriously disturbed over the missionary deficit in our General Budget. If you could see the world's needs as we are seeing them the whole church would arise and not only pay this conservative amount but would pour into the treasury a substantial surplus for expansion.

## EASTERN INDIA MISSION

By General Superintendent Goodwin

**W**E were greeted with much joy on our arrival at the station in Kishorganj. The workers and young people had gathered at the station, and as we left the train, amid the singing of songs, representatives from among the young people came forward and placed a garland of flowers around our necks. We were ushered to the cars and taken to our mission home where again they gathered at the door and gave us a hearty welcome with songs and more wreaths of flowers for us both.

Of course we were given the best room in the home and two good beds and every effort was made to make us feel at home and to give us every comfort. We have a good property here. A large home well built and good, spacious grounds around the home. We have more common buildings for the girls' home and teachers for the school. The location would seem almost ideal and from the material standpoint we are well fitted to carry on mission work in our field here. Of course other cities and villages are visited by the preachers and services held in four or five other places with Kishorganj as headquarters.

I have known Brother Franklin for over twenty years, and have known his ability and devotion to

Christ and the church. He was always a success in the homeland before he came to India. And on his last visit at home in one year resurrected one church, and helped organize a new church in a new field. Sister Franklin and Sister Varnedoe are both filled with devotion and activity in the interests of the women's work. It will be understood by our people at home that the women are not supposed to mingle with the men, and generally have separate services. They largely live in seclusion at their homes and are not seen upon the streets to any great extent, if at all. Thus one can see how hard it is to reach them with the message.

Our missionary, Brother Franklin, seems to have wide influence here among the people. We visited one of the better homes, that of a large landholder, a few days ago. He is a Hindu and his family is held in high esteem. They received us into their reception room with great kindness and offered us tea and cake, which is the custom in these parts. The manager of the estate was very free to give us the general opinion of the people regarding the political situation from their standpoint, all of which was very interesting to us. Dr. Williams obtained a picture of the house and some of the servants who had gathered around to look at

the new white faces in their midst. Some of the servants are not over burdened with clothing but then for comfort one does not need so much clothing as in some places. Many of the younger children have no clothing at all except a string of beads around the body and another around the neck. Although it may be said more clothing is more and more coming into style, while at home in some places the style is going the other way.

Some years ago a beautiful young man was converted in our mission from the Mohammedan faith, which created quite a stir in his village. The pressure was very great. Everything was done on the part of the father and mother to turn him from his purpose to become a Christian. When this became hopeless, for he was determined to be true to Christ, the neighbors and friends made so much trouble that something had to be done. They insisted that the young man and his wife and children could not longer remain in and about the home, therefore he was obliged to leave the home with his family. Brother Franklin gave him shelter for a time, but the day he left his home his aged father sat in the doorway and protested. He had to take his belongings, though limited, over the head of his father, who told him that he was never to enter his home again and that his inheritance was also lost if he continued to be a Christian. It was a great sorrow and trial to this young man but he paid the price and kept his testimony to saving grace. Some time after this the father and mother came to visit him, and as they were very fond of the grandchildren, they asked that the little boy might go home with them for a few days. This desire was granted for the son knew that this meant a possibility of going home to get the boy, and thus the association began again. Soon the dear father said, "Son, come home and be one of us." This invitation the son gladly accepted and returned home.

Then the fight began with the friends and neighbors, who insisted that he could not have this Christian—whom they called an unbeliever—eating his food and living in their circle. But the dear old man declared that his son was a better son since he had accepted Christ and why should he turn him out of home? Soon there was a division among them, and so the battle went on. But the son is kind and loving and tender and fast winning his way in his family and among his friends.

This young man's name is Abus Samed and we ask that our people pray for him and his aged father and mother and brother who have not as yet accepted Christ. This young man was allowed to invite Dr. Williams and myself to visit the home, which we did very gladly. The aged father was some thirty miles away, but he was up bright and early at two o'clock in the morning and walked the thirty miles to meet us at his home yesterday afternoon. We had a very happy meeting. The old man in explaining his trials over this experience said, "I am old and can do nothing,

but you have my son; now stand by him." Let our people pray for this family. We hope to have their pictures in the HERALD OF HOLINESS in some future issue.

Very late in the afternoon we attended a bazar meeting with one of our preachers and Brother Franklin. Large crowds of people come into the city to buy their food and goods on such days. Along the streets they place their goods of various kinds and offer them for sale. Our preacher took his stand in front of one store and began to sing and then to talk. I should think from 150 to 200 soon gathered to hear the message, after which he gave away tracts and sold books to those who would buy. It is one of their methods of reaching the people.

At present there seems to be some agitation over political affairs, but the larger part are expecting a peaceful settlement of the questions at issue. The lines are not as closely drawn between the Christians and the Hindus as in former days. The attitude of the Hindus at present seems to be that they are willing to accept some of the better principles of the Christian religion if they can retain Hinduism. Or, in other words, there seems to be an effort to graft into Hinduism some of the good ideals of Christianity and thus make a "New India," or, as some call it, "Young India." One can see how hard it has been and how difficult it will be to distinguish between true Christianity and this false conception in the minds of many people of India. There are so many problems which confront the workers here that it must occupy much time and thought for any adequate consideration. Our workers are surely doing their best; so pray for them. The missionaries are full of hope and vision and believe they are making progress. Our stay in Eastern India has been made most agreeable through the kindness of our missionaries, and we have learned much of their many problems. We shall appreciate their heroism and sacrifice more than ever. God bless these noble workers for Christ.

### MY TIMES ARE IN THY HAND

By FLETCHER GALLOWAY

*I know not what may come to me of joy or sorrow  
The future veiled, unknown, untried my tomorrow;  
But from Thy faithfulness I courage borrow,  
And trustingly the way Thou markest I will follow,  
My times are in Thy hand.*

*I know not what the crosses I must bear,  
I know not what the thorns, the scorns, the care;  
But I know the Christ and He will share,  
My heartaches here and His home "up there,"  
My times are in Thy hand.*

*I know not the joy of tomorrow's morn,  
I know not the splendor of the final crown;  
But I know the road that leads me home,  
So give me grace to "carry on,"  
My times are in Thy hand.*



# THE PERSONAL TOUCH

By J. W. MONTGOMERY

## III. THE PERSONAL WORKER AND HIS BIBLE

*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).*

**A** PART from personal salvation nothing is so important to the personal worker as a knowledge of the Bible. That is why one develops spiritually while doing personal work as he does in few if any other fields of labor. He is brought face to face with so many questions and problems that can only be answered and solved with words of authority, that he soon finds himself "studying" the Scriptures, and not merely "reading" them. As he studies the Bible with the unselfish purpose of equipping himself for greater service for others, he finds that "all scripture" is profitable, not only for "doctrine, reproof, correction in righteousness," etc., but also for the strength of his own heart.

So many would like to know how to "apply their knowledge of the Word." I have had any number of people to tell me they would be delighted to do something for lost souls around them if they only knew how to begin and what to say. Often one will ask what he should say to a friend he hopes to win. This is always hard to answer. If one knew the prospect's background and his state of mind at the time he is approached, one would be able perhaps to offer a suggestion. That is just why a knowledge of the Bible is of such importance. The Lord said He would bring all things to our remembrance, whatsoever He hath spoken. Again He promised that the Holy Ghost would teach you what you ought to say. That does not mean that He will cause you to "remember" what you have never learned. But He will cause you to remember the words that you have already learned from His Book, and the Holy Ghost teaches you how to apply them.

Philip boarded the chariot and was used of the Holy Spirit in a most effective way, because he was able to preach to one man from a text that he had already learned well. Had he not been familiar with that scripture his prospect would have remained puzzled and perplexed. He knew nothing perhaps of what he should say at the time when he began to run for the chariot, but the Holy Ghost taught him what he ought to say.

It may be fitting and proper to say to the one who thinks he is too mean to be saved that "Christ came not to call the righteous, but sinners to repentance." And that "though your sins be red like crimson, they shall be as white as snow."

To the one who wants to be a Christian but is having a struggle to believe the Lord will save, say, "He that cometh unto God shall in no wise be cast out." "If we confess our sins he is faithful and just to for-

give." "Seek ye the Lord while he may be found" (commit the seeker thus far); "Call upon him while he is near" (ask again if he is doing this earnestly); "Let the wicked forsake his way" (ask if he is sure this has been done); "And he will have mercy upon him" (make sure that he believes God will have mercy when this is done); "And to our God, for he will abundantly pardon." When he believes the last promise as he has accepted the others he is likely to find peace, and if he accepts them all from the heart there is no way for him to fail.

To the one who hopes to gain a final reward through his own efforts, say, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

If one wants salvation, yet desires to continue in sin, say "If I regard iniquity in my heart the Lord will not hear me."

Say to the one who would profess salvation and yet refuse to forgive others, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The banker might be interested in the story of the man who used a napkin for a bank, and was embarrassed at the end of the year because he had no more money than he had in the beginning.

The farmer would be interested, likely, in the story of the wheat crop spoken of by the Master. If not perhaps he would hear the story of the hogs that committed suicide rather than live with the devil in them.

I know a barber who became interested in the Bible and his own welfare through the story of Samson, and the "price of a hair cut" in his day. Afterward he would seek opportunity to talk to the Christian worker about salvation, confess his personal needs, and request prayer.

While it is difficult to tell one just "how to start" and "what to say," one may be sure that there is a fitting scripture for every human need, and it may be applied in confidence without apology.

Jesus offered no apology for the use of the Word. He used it freely, both in instructing others, and in His own conflict with the devil.

Like Paul, who freely preached the Word to the king until his subject trembled, we must not be "ashamed of the gospel of Christ, for it is the power of God unto salvation to every [individual] one that believeth."

The Spirit power will . . . make us what I may call affirmative. That is one of our needs today: affirmative men and women, believers who know the Lord, and who know they know Him.—J. H. JOWETT.

## THE PASTOR AND PERSONAL WORK

By J. G. Morrison

EVERY Nazarene pastor must be a soul winner. There can be no dodging the issue. Either pastors must be instrumental in winning men to the Master, or admit that their ministry is a failure. One may say, "I am not specially called to do the work of an evangelist. I am called to build people up in grace, after they are led into the kingdom." Do not be too sure of this, pastor. It is possible that this idea of yours that you are not called to snatch sinners from hell's dominion like brands plucked from the burning is merely a delusion suggested to you by the enemy. It is quite likely that he is persuading you to avoid the hard, taxing features of the pastorate and to accept the easier task. After thirty-six years of experience in the ministry this writer is fully persuaded that to every preacher called of God to this holy task, the command is, *win men to Christ or admit you are a failure.*

There are only two ways to secure the salvation of sinners. One is publicly to preach the Word to them and induce them to become seekers of God's grace. The other is to approach them personally and invite them as individuals to yield themselves to Him. The first method is common among us. Indeed, too large a proportion of our preachers have concluded that there is no other way. The second method—individual work with individuals—is not sufficiently practiced.

Nevertheless, the second method is in reality the most fruitful. Dr. J. O. Peck, a noted soul winner of a former generation, once declared publicly, that if his own ultimate salvation could have somehow been made to depend upon his winning of 1,000 souls to God within a stated time, and with that decision he could be given his choice of only one way to accomplish this, either public preaching and no personal work, or all personal work, and no public preaching, he would unhesitatingly choose individual work with individuals.

The pastor himself should be the chief personal worker in his church. To yield that crown to some one of his members, is like King Richard the Lion-hearted handing his celebrated battle-axe to a private soldier when the battle was sounded.

The pastor should frequently invite people forward in an individual way at the close of preaching services. Many souls will be able to resist his appeals from the pulpit who will yield to his personal solicitations made to them in the pew. He should visit his church members and inquire for any unsaved members of the family. With tact and good sense he should personally endeavor to win them to his Master.

He should make personal calls on business men and after forming their acquaintance and preparing himself for the interview should seek to interest them in salvation. Their answers to his earnest inquiries and

their attitudes toward the claims of Jesus will give him suggestions for sermonic efforts.

The friendless or strangers, especially among the young, though by no means limited to them, should engage his most earnest efforts. When youth is friendless or a stranger every door of its heart is open to the approach of God's true soul winner. A kind word of invitation, a cordial interest in the welfare of such will lead almost any of them to the mercy seat.

A true pastor will be ceaseless in his personal quest for souls. Such a shepherd can often approach the members of other churches with a tender inquiry concerning the new birth without in the least incurring the danger of becoming unethical. There are millions of church members who have never been scripturally converted and if a zealous man of God weighs carefully his inquiries, couching them in terms of conscientious personal Christian experience, he will be amazed how many eager hearts will respond. Care should be exercised not to suggest anything manifestly disloyal to the church of which the person approached is a member. After a soul is led to Christ it becomes easier to detect differences in denominations. The discovery is usually automatic.

Much excellent personal work can be done by many pastors by writing letters. One should be vigilant, however, when addressing unsaved persons, lest one's motive be mistaken. Also great care must be exercised in order not to seem to emphasize unduly a correspondent's unsaved condition. Some things sound well when spoken, modified as they are by tone and look, which sound harsh and prejudiced when written. However, despite all dangers, a pastor burdened with the need of winning souls should employ all methods and forge ahead. Better the perpetration of a few blunders and some souls won to God than to be paralyzed into inactivity by fear of mistakes.

The best preparation for personal work is the presence, power and fulness of the Holy Spirit. The Master evidently intended Pentecost and its achievements to continue. The descent upon the pastor of the Spirit's anointing will give him a heart aching for his fellow-men, and will wing his feet in quest of souls, and will inspire his heart with courage necessary to perform the task, and will impart tenacity to persevere, and furnish persuasive arguments and winsome testimonies when once he confronts a heart hungry fellow. "Publicly," said St. Paul, when he reported to his district assembly, "*and from house to house.*" And pathetically he states that he did it "*with tears.*" May the Master find in every Nazarene pastor one who eagerly emulates the great apostle's zeal and tenderness.

**GENERAL STATISTICS FOR 1929  
CHURCH OF THE NAZARENE**

No. ordained elders	2,104
No. licensed ministers	990
No. consecrated deaconesses	326
No. licensed deaconesses	54
No. churches	1,774
No. church members last year	74,067
Gain in church members	16,938
Loss in church members	12,338

Net gain	3,600
No. church members this year	77,657
Subscriptions Herald of Holiness	14,350
No. church buildings	1,366
Value church buildings	\$9,551,370
Indebtedness on buildings	2,398,453

Net value	\$7,152,917
No. parsonages	681
Value parsonages	\$1,492,320
Indebtedness on parsonages	469,903

Net value	\$1,023,417
Value of churches and parsonages	\$11,044,690
Indebtedness on both	2,868,356
Net value both	8,176,334

Paid on buildings and improvements	\$ 365,834
Paid on indebtedness	382,934
Paid pastors' support	1,240,185
Paid ministers' pensions	837
Paid local church expenses	806,086
Paid local benevolences	61,616

Total paid all local interests	2,856,952
Paid District Budget	\$ 180,240
Paid schools and colleges	83,542
Paid district benevolences	19,569

Total paid all district interests	283,351
Paid General Budget	\$ 213,017
Paid specials	43,974
Paid Bible society	516
Paid general benevolences	16,485

Total paid all general interests	273,992
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**SUNDAY BIBLE SCHOOL**

Total enrollment last year	154,994
Gains	11,702
Losses	6,611

Net gains	5,091
Total enrollment this year	160,085
Average weekly attendance	85,044
No. S. S. superintendents	1,417
No. officers including superintendents	9,285
No. teachers all departments	9,581
No. S. S. scholars converted	9,385
No. S. S. scholars joined church	4,755
Paid local church school expense	\$151,136
Paid district church school expense	5,108
Paid General Budget	49,827
Paid other benevolences	47,633

Total paid by Sunday Bible school	\$252,504
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**NAZARENE YOUNG PEOPLE'S SOCIETY**

No. N. Y. P. S. presidents	932
No. active members	18,322
No. Associate members	4,066
No. honorary members	3,901
Total members	26,289
No. intermediate members	610
No. Junior members	3,230
No. members joined church	3,659
No. Journals taken	4,054
No. regular services held	32,795
No. evangelistic services held	4,763
No. missionary services held	4,044
No. other services held	5,609
Total services held	47,201

Paid local N. Y. P. S. expenses	\$20,815
Paid district N. Y. P. S. expenses	4,983
Paid general N. Y. P. S. expenses	2,851
Paid general home missions	5,769
Paid foreign missions	10,275
Paid other benevolences	13,242

Total paid By N. Y. P. S.	\$57,935
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**WOMAN'S FOREIGN MISSIONARY SOCIETY**

No. active members	14,748
No. associate members	2,550
No. honorary members	1,519
Total members	18,817

No. Y. W. F. M. S. members	1,078
No. Junior F. M. S. members	4,821
No. Other Sheep taken	6,180
Paid local W. F. M. S. expenses	\$ 7,402
Paid local specials	9,254

Paid district expenses	1,927
Paid district specials	3,235
Paid general contingent	2,101
Paid General Fund	74,491
Paid Special Fund	19,261

Total paid by W. F. M. S.	\$117,671
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**GENERAL RECAPITULATION**

Paid local (church)	\$2,856,952
Paid local (S. S.)	151,136
Paid local (N. Y. P. S.)	20,815
Paid local (W. F. M. S.)	16,856
Expenses	\$7,402
Specials	9,254

Total paid all local interests	\$3,046,559
Paid district (church)	\$283,351
Paid district (S. S.)	5,108
Paid district (N. Y. P. S.)	4,983
Paid district (W. F. M. S.)	5,162
Expenses	\$1,927
Specials	3,235

Total paid all district interests	298,604
Paid general (church)	\$273,992
Less pd. by S. S.	\$49,627
Less pd. by N.Y.P.S.	5,769
Less pd. by W.F.M.S.	10,275
Less pd. W.F.M.S.	74,491 140,162 \$188,880

Paid general (S. S.) General Budget	49,627
Paid general (S. S.) other benevolences	47,633
Paid general (N. Y. P. S.)	
General home missions	\$ 5,769
Foreign missions	10,275
General expenses	2,851 18,895

Other benevolences	13,242
Paid general (W. F. M. S.):	
General Budget	\$74,491
General contingent	2,101
Special Fund	19,261 95,853

Total paid for all general interests	\$ 359,080
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**GRAND TOTAL PAID FOR ALL PURPOSES \$3,703,248**

Value of all church property	
Value of churches and parsonages	\$11,044,690
In foreign fields	275,000
Schools and colleges	1,118,310
Headquarters building	150,000
Nazarene Publishing House	210,000
Hospitals and Homes	150,000

Total	\$12,946,000
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**THREE YEARS COMPARISONS**

	1927	1928	1929
No. churches	1,577	1,700	1,774
Net increase	35	123	74
No. church members	68,183	74,057	77,657
Net increase	4,789	5,869	3,600
No. church buildings	1,245	1,305	1,368
Net increase	95	60	61
No. parsonages	534	568	581
Net increase	39	34	13

	1927	1928	1929
Value churches and parsonages	\$9,028,186	\$10,243,180	\$11,044,690
Indebtedness	2,142,418	2,601,577	2,868,356
Paid for all purposes	3,447,325	3,744,971	3,703,243
Increase or decrease	214,153	297,646	41,728*
No. S. S. enrollment	144,229	164,994	160,085
Net increase	9,468	10,785	5,091
No. N. Y. P. S. members	25,821	27,279	26,289
Net increase or decrease	3,975	1,458	990**
No. W. F. M. S. members	15,899	17,379	18,817
Net increase	4,089	1,480	1,438

\* We call attention to a decrease of \$41,728 in the Total Paid for All Purposes compared with 1928.

\*\* The above figures show a decrease of 990 in the membership of the N. Y. P. S. compared with 1928. However, we must take into consideration that in 1928 and previous years the number of members of the N. Y. P. S. included both the Intermediate and the Junior organizations. This year these showings are made separately. There are 610 Intermediate members and 3,230 Junior members. If these were added to the Senior membership the total would be 30,129. That would show an increase of 2,850.

**A FOUR YEAR COMPARISON OF PER CAPITA GIVING**

The per capita contributions for the three divisions of our work are very interesting.

	Local	District	General	All Purposes
1926	\$42.19	\$4.01	\$4.44	\$50.65
1927	41.58	3.48	3.58	48.64
1928	44.10	3.41	3.17	50.68
1929	39.22	3.85	4.62	47.69

E. J. FLEMING, General Secretary.

## A HOLY REVERIE

By ROBERT F. JOHNSON

Reading the *HERALD OF HOLINESS* of January 29, 1930, the following mental scenes and incidents pass before me.

Now I am with our good editor, Dr. Wiley, who is teaching the doctrine of the Paracletos. Suddenly transplanted I am in company with Dr. Chapman reviewing a high Colorado mountain and he is teaching a lesson on "perspective." And then with swift and sure wing I sweep away and am in China aboard a great steamer on the Yangtse River with Dr. Williams who is endeavoring to get a picture of the woman "Crossing the River in a Tub." Then in his own characteristic way he is saying, "Make the best of what you have. Do not worry about what the other person has; . . . I watched her as she passed," and then, "I must pursue my own course and do my duty whether anyone else does so or not . . . I hope she got to the opposite bank." Dr. A. M. Hills is heard preaching the first and second works of grace. Evangelist Lon Woodrum is exalting our Christ—"Lo, this is our God." Basil W. Miller's "Religious Survey" stirs me for the work of God in Peru. From Peru we have leaped the Atlantic and are now in Westminster Abbey with L. S. Tracy. We are in the Christmas morning service. We see the choir . . . not a woman in it, all boys, youths and young men. The Dean of the Abbey with uplifted hands is saying, "We cannot have Bethlehem which we love, without Calvary from which we naturally shrink." We are glad for this remark; and from this historic edifice we "turn again home" and are now in southern California with "Uncle Bud"—he is placing his estimate upon Rev. C. W. Ruth as a preacher of "clear-cut, red-hot, second blessing holiness," and he is reasoning out how we could get more subscriptions for the *HERALD OF HOLINESS*. Among others Rev. James Miller and H. N. Dickerson are reporting the battles fought and victories won.

Finally, we go to the borderland, "where earth's boundary line recedes" and see that "the veil has lifted" and Rev. Eugene Melvin with several others "whose names are in the book of life, have crossed the bar."

Thank God for the faculties of mind and heart, and the *HERALD OF HOLINESS*.

PATRICKSBURG, IND.

## SURVEYING THE FIELD

By MRS. A. H. BAUER

October 14, 1929, a committee was formed in Springfield, Mo., composed of ten denominations and three interdenominational agencies, for the purpose of taking a religious survey of 91 counties of the Ozarks of Missouri, Arkansas and Oklahoma, and the survey for Texas County, Mo., has been completed, and shows the following facts: The population of the county is approximately, 24,000, and according to the religious census of 1926, we had 4,404 church members in the county, which would leave almost 20,000 without any church relation. Of these church members, 54 per cent belong to the Missionary Baptist church, the remainder being divided among the Methodists, Christian and other churches. But very little is being done by any of the denominations to reach and evangelize these people who are without any definite religious training.

There are about 50 rural Sunday schools in the county, that provide the only religious training available for the children of the community who attend them, and these Sunday schools are hampered by having to meet in a one-room building, often the public school room, and are carried on by teachers, who though earnest, and eager to do their best, are untrained in the better methods of teaching. Through the organization of the County Sunday School Association, these rural Sunday schools are being drawn into closer fellowship with each other, and by means of rallies and conventions are learning to do a better grade of work, and to co-operate in bringing about bet-

ter conditions all over the country. A good live pastor in the county seat town, who could oversee the church there and get out to many outlying points and reach the people, seems the most feasible plan of solving the home mission problem here. We are watching with interest the results of such a plan being tried by the Christian church in our county, and feel sure that our church could succeed as well with the same plan, namely, a county pastor.

## GET THE CHILDREN

By ESTELLE REID LIENARD

**H**AVE mercy on me, O Lord, thou son of David," the Syrophenician woman prayed as she besought the Lord to heal her daughter. "Have mercy on me and heal my child," we need to pray for most folks are infidels in their hearts and need mercy. They have not had answers to their prayers for so long that they are not coming to grips with God at all—just praying in a vague indefinite way and not exercising faith but in a general, nebulous way, hoping that calamity will be averted from their children and they saved at the last. Most of us are sweetly sleeping among the roses—we don't halfway believe that our children are lost and that if sudden death were to overtake them they would drop into the bottomless pit of hell. We talk about them and ask the evangelist to pray for them and if we can get them forward to weep off a little conviction and profess then we go on hoping that all will be all right. What we need above all things is that it may be said of a truth, "And there were giants in those days."

Where is the Samson to carry off the gates of Gaza; the David who will be yet more vile if carnality calls it that; the Paul who could say, "None of these things move me"; the Knox who moved Scotland for God and made the wicked queen tremble on her throne; the Brainerd who could win his Indians for God; the Paton who could turn the cannibal New Hebrides into Christian islands? We need faith only the size of a grain of mustard seed to move mountains or to pluck up sycamine trees by the roots and cast them into the sea. What is the matter with us, anyhow? We act like beggars and we are the children of a King. We think it will break the bank of heaven for God to answer our little, puny prayers when He has told us that we have asked simply nothing at all—to ask largely that we may have a little bit of joy before we die—no, to ask largely that our joy may be full.

John says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). And Matthew adds "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If you can get a kindred spirit interested with you, claim the promise to two—there is great blessing in it. If you cannot get the second one claim the promise to one—faith is born at desperation corner. Don't be afraid to get desperate. Pray! Ask God to open your eyes, to give you a burden for your loved ones. Stick your nose into the Book of God and read and pray until you see as God sees and your heart takes in a lost world.

We are not being fair to our children. It took the mighty power of God coming into our lives, transforming us, making us new creatures in Christ Jesus, bringing us joy unspeakable and full of glory to satisfy us, and then we let our dear children be put off with a little moral reform, a little sentimental stirring up and human enthusiasm, with no soul travail and no spirit birth and no dying out to sin and self and living to Christ. We need a strong crying to God day and night that will move us Godward. Surely He will avenge His own elect that cry day and night unto Him, with the special encouragement to cover the case of our children, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalm 127:3).



# Foreign Missions

## DEDICATION OF HOOPLE CHAPEL

By MISS ORA V. LOVELACE

Far down in the bushveldt, as the many people traveling on the main road to the railway station catch the gleaming of the sun's rays on a metal roof far up on a mountain top, many miles before they reach the place, they inquire what this new building may be. Is it a new store? or is it a white man's house? As they catch the answer that it is a church building, and further that it is the American church, or more likely the church of "Sibbaha" (the African name for our departed Brother Schmelzenbach) waves of thought must be set in motion—thoughts of God, thoughts of their own soul, thoughts of the high standards which this church has maintained through the years, and of its influence on the Swazi people. Recently an educated native minister from Cape Colony remarked that, with his wide knowledge of the work of missions, he had never seen a mission accomplish in so short a time what the Church of the Nazarene under the leadership of "Sibbaha" had been able to do. In such facts we rejoice. But our rejoicing is of short duration, for we are soon groaning under the burden of land yet unpossessed.

Back to the dedication of this chapel, which has been erected to the memory of that great and good man, Mr. Hoople. It is the second building. For this aggressive evangelist, Solomon Nzimande, who is the senior of our workers, and his noble wife Martha and the zealous teacher John Dhlamini have so attractively presented this glorious gospel, and have so wisely led the once small flock, that the old building became far too small, and they began to pray for another one. While far from elaborate this one is a good substantial stone building, and the largest that we have at any outstation. Perhaps it is adequate, but judging from the large crowd that was present at this service we cannot promise that we will never make an appeal for a larger one.

The Christians gathered at the evangelist's home, and forming a long line with John's large school in the lead, and with a large crowd of heathen as on-lookers, they marched to the church singing, and several times around the church, halting at the door for an opening service before entering. The presence of Solomon himself added joy to the occasion, for you perhaps know that he has been a constant sufferer since the accident with the mule nearly two years ago. But God graciously permitted him to grace this occasion with his presence. Nor was he a silent observer; but with

his remaining strength exhorted the people and praised God from a full heart.

How the people praised God for this building! I wish you might have seen their faces at least. The women and girls who had carried mud for mortar, and water, about a quarter of a mile up a steep hill, praised God for what they now saw. And they said they were richly rewarded for their work. One woman was so full of joy that she gave a cow as a thank offering to God. That cow set me to thinking and longing that some more might be added and a good far-sounding bell be placed on that hill that the people might not only see the gleaming of the sun on that metal roof, reminding them of Jesus, the light of the world, but that they might hear the pealing of the bell, appealing to them still more strongly, calling them to this house of worship.

I then promised them that I would write to the people in America, especially

to those who had given the money in the name of one who has now long been in heaven, and try to express their deep gratitude to them and to God for this building.

Thus the service closed, and Philip and I hurriedly mounted our horses and sped away over the mountains, fleeing before a threatening storm and the gathering night, feeling that God is still in the midst of His people.

### SORRY ENOUGH TO QUIT?

Repentance is being sorry enough to quit. So says the wise man. Let us earnestly pray that our three-hundred-and-over pastors who have not raised a dime this year on the General Budget may repent. The Master says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." When a pastor doesn't raise anything on his General Budget is he not failing his Lord?

## AN OPEN LETTER TO PASTORS

Dear Pastor:

The Executive Secretary's office has kept you faithfully informed concerning the financial condition of the General Budget. We have been very careful to state facts, and never to exaggerate the situation. Indeed, we have usually understated rather than overstated the conditions from time to time.

The recent winter has been so inclement that it has affected in a damaging way the attendance and income of many of our churches. They have fallen into serious arrears in regard to their portions of the General Budget.

The business depression occasioned by the inclement winter and accentuated by the financial crash in the stock market closed many factories and places of business. This threw thousands of our people out of employment. The result has been quite disastrous to our General Budget income. Almost over night we fell off many thousands of dollars.

Unless a genuinely sacrificial effort is made by our pastors and people to halt this decline, and to turn the General Budget tide the other way, we will soon face a serious crisis in our missionary needs. Already the small reserve which we had accumulated is spent. Already we have cancelled the sailing of the outgoing missionaries. Every department now is placed on its lowest expenditure margin. If we sink still lower we must take drastic action, of some kind. We will be compelled to order a missionary retrenchment, and cut off the support of home mission District Superintendents, and refuse the retired preachers the pittance due them, and practice some other economics that are almost tragic.

We have always believed in frank publicity. We are convinced that what our people want to know is the exact truth concerning the trusts which are placed in our hands. This we are now laying before you. We must have help soon, in order to stem the tide. Please call on your people for immediate help. Please summon your good women, and come to the rescue. We have always felt certain that when our people know of the need of the missionary cause, and other important causes they will rally to their help. We frankly tell you, that these are now in need.

Your burdened brother,

J. G. MORRISON, Executive Secretary.



## LESSON FOR MARCH 23, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Teaching and Healing.

LESSON TEXT: Matthew 15:21-31.

GOLDEN TEXT: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you* (Matt. 7:7).

**INTRODUCTION.** The country in which we find our Savior in this lesson was a narrow strip of land along the coast of the Mediterranean known as Phœnicia. During the reign of David and Solomon excellent relationships were existent between the Phœnicians and the Jews which in later times seems to have passed away, for in the lifetime of Jesus the people of this province were regarded by the Jews to have no part in the blessings of the coming Messiah.

Notwithstanding the feeling of the Jews toward these Gentile people, Jesus went into their country for a period of retirement from the presence of the multitudes. But the needs of the people must be met there as elsewhere, and His period of rest was turned into a period of labor for those outside "the house of Israel."

**CHRIST'S MINISTRY IN PHœNICIA.** Scarcely had the Master reached the places mentioned in the first verse of our lesson than He encountered a case, that has seemed to us to be more nearly a match for the Master than He met in any of the appeals for aid in all of His ministry. This woman of Phœnicia was a woman whose faith reached its objective through overcoming difficulties which must have tested it to the limit. Four times she met obstacles which had to be broken down by faith, not passive, but active in its struggling force. First Jesus seemingly ignored her, then the disciples desired Him to "send her away." They had no sympathy for her in her anguish. Then when Jesus did speak to her, it was to repulse her twice. Much that we term faith is not faith at all, some of it is presumption, some is belief, but faith is that essential faculty of the soul that perseveres in the face of difficulties and brings victory out of defeat. "Laughs at impossibilities and cries 'It shall be done!'"

Obstacles are to faith what fuel is to fire. Those listed among faith heroes are persons who marched to victory over paths of quenched flames, locked lion jaws, fleeing armies, enduring tortures, suffering bonds, abject poverty, cruel torments, every difficulty was a challenge to their faith, the increase of which made the person a conqueror. It works the same today.

**CHARACTERISTICS OF TRUE FAITH.** We learn from this lesson the characteristics of true faith or the kind of faith that

God honors. "Without faith it is impossible to please God," but oftentimes when we come to God with a request we do not seem to reach a point of acceptance, where the will of God bows before our faith in submission, or where the Infinite will replies, "Be it unto thee even as thou wilt." This Gentile woman's faith entitled her to a place in the line of "faith heroes," and we discover as we analyze her faith, four essential characteristics, which must be present in all genuine faith.

First, *earnestness*, "she cried unto him" though she must have known her action was offensive to the people. Even the disciples were disgusted and wanted her to *shut up* or be sent away by the Master. How often the very ones of whom we have a right to expect sympathy in our trouble thrust us from them, and desire others to do so.

Second, she was *persistent*. When apparently denied and repulsed she would come back again. Faith said He can do it, and she said then it *must* be done; I will not be denied. The disciples said, "Send her away"; Jesus said, "Dogs may not have the children's bread," and she said, "Give me the crumbs, Lord." Had she not been persistent her daughter would not have been healed.

Third, hers was a *courageous* faith. It took courage for her to approach the Master. Was not such as she despised by the Jews? Yes, she knew it all, but faith received courage to press her claims, and she dared to face Jewish scorn and hatred. The need was great and so was her faith.

Fourth, *humility* like a beautiful gem adorned her faith. Only a humble faith can get the attention of God. He says a humble and contrite heart He will not despise. Then they who would know the blessedness of granted requests must come to God earnestly, persistently, courageously and humbly.

The faith of one woman and she a Gentile acted as an incentive to others. Like a contagion it spread among the people and great throngs brought to Jesus their afflicted friends and they too were healed and "glorified God," all because of the "great faith" of one Canaanitish woman.

### THE MEASURE OF EDUCATION

E. Morris Ferguson in his new book, "Teaching Christianity," says, "Undoubtedly these rich mines of truth and power (the Bible, doctrines, right opinions, church history) bear a close relation to the teaching of Christianity; and the failure of professing Christians to study them leads to an ignorance regrettable as it is profound. But educators have long since ceased to measure education by subject matter. Education is growth in-

to larger living through interpreted experience. . . . We learn by doing, actually or in imagination."

In the past education has been considered learning in the sense of knowledge, the acquiring of knowledge; and the great objective in the Sunday school was the acquiring of Bible knowledge. We have now come to see that successful education must go beyond knowledge. It is the person that is to be educated; education must shape and build the life, the character, the personality. It is not merely what the pupil comes to know but what he becomes in his character. Beyond the impartation of information so that the pupil comes to know, there must be the influencing the pupil to the right use of that knowledge. This means for the Sunday school such use of the knowledge as will result in growth in Christian living, and yet larger Christian living. Knowledge must become more than knowledge, more than theory, more than an intellectual possession; it must become a practical, living fact and experience that governs the life. Any other knowledge will curse rather than bless.

The subject matter, the text and source book, is by no means a thing of indifference. It is very essential that these contain the truth which when given forth and acquired as knowledge by the pupil will be such as when interpreted into experience will result in the right kind of character. But while the subject matter is thus important it is not the measure of the education; this is rather what the pupil becomes. The Sunday school has the very best subject matter there is—the Bible. But we cannot measure the Sunday school alone by this. The Bible may be presented and the class conducted so carelessly that the result is irreverence and religious indifference; it may be presented irrationally or negatively or critically so that the result is disgust, and it may be unbelief. The very best of subject matter may be poorly or wrongly presented, may be so perverted as to produce the very opposite result to that which should be. The only real measure of the Sunday school as a work of education is the kind of persons it is making out of its pupils. Is it making sincere Christians?

### IS IT HONORABLE?

A young lady Sunday school teacher was recently overheard to say, "If the church really knew what I believe they would have fits." Was it honorable for this person to continue as a teacher in the Sunday school. To continue to teach the doctrines and experience she is ex-

(Continued on page sixteen)



# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



## GENERAL N. Y. P. S. FUNDS

The N. Y. P. S. is raising funds for two different general projects. One is for the General Home Mission Project of One Hundred Thousand Dollars by the last General Assembly. This requires an average of one dollar a member from each N. Y. P. S. annually to reach the required amount. This is part of the General Budget and is sent to Headquarters through your local church treasurer as part of the General Budget payment of the local church.

The other general fund being raised by the N. Y. P. S. is our general N. Y. P. S. expense fund. This is the amount of twenty-five cents a member annually which is used to cover the expense of the General Department of your work. The action of the General Assembly relative to this fund is found in paragraph 114 of the Manual. From the general expense fund we gather our money to carry on your office at Headquarters, pay the salary of your General Secretary, and provide for your free literature and other propaganda for better carrying on the work of the local societies.

When one of these general funds is paid, the other is not included. Both should be fully met. We are facing a very serious shortage in the General N. Y. P. S. Expense funds just now. It is more serious than we have ever before faced. Unless we can get full co-operation from all the societies which have not as yet paid their general expense funds, we will face the possibility of closing our general office. This will be disastrous to our N. Y. P. S. work. It will cut off the supply of material and inspiration that flows from Headquarters each month in the Young People's Journal; it will necessitate discontinuing the office and work of General Secretary. It will advertise to the church and to the world that the N. Y. P. Societies are not sufficiently interested to carry their own financial burdens. Do you want this to happen?

March 23 has been designated General N. Y. P. S. Expense day. On this day let each local society, not now paid in full, raise as much of their general dues as possible. Send it direct to Headquarters as directed by the Manual, paragraph 114. We must have these funds in before April 30, the closing of the fiscal year. We are counting on you. Do your best.—D. S. C.

## WHERE TO PLACE THE EMPHASIS

It has been my privilege to attend many gatherings of Nazarene young people and it is almost universally stated that we must major in spirituality if we are to succeed. These young people are possessed with a determination to fully

carry on the work of their group in a way that will be a credit to the denomination. To this emphasis of spirituality we give a loud and hearty "amen." But it will take much more than a fervent convention speech, or the passing of good resolutions, or the adoption of a motto, to bring about spiritual living. Spirituality, first of all, is based on a person's relation to God. There can be no real spiritual life unless the individual has been scripturally born again. There will never be the full development of spiritual life unless that born-again individual is filled with the Holy Spirit. But spirituality is more than these experiences. These furnish a foundation, but if one is to maintain a life of spiritual devotion there must be an appreciation of spiritual values in every day living. Spiritual life must be fed, nourished and encouraged by spiritual activity before there can be much manifestation of such a life to the world. Spirituality is not best portrayed by negative goodness. One may be truthful, modest in dressing, abstain from all outward appearances of evil, and yet not be really spiritual. Spirituality is best demonstrated by the positive element of the Holy Spirit filling that life and attracting the observer to Him, the source of that life. If one is really spiritual he will be negatively good, he will avoid all evil, he will be honest and truthful, he will be modest in dress, and shun worldly things. But the emphasis must be placed on inward heart relation which produces these things in the life, not on outward observances of negative requirements alone. This makes Pharisees, while the emphasis on heart relations makes Christians.—D. S. C.

## N. Y. P. S. ZONE RALLY, EASTERN OKLAHOMA

The Eastern Oklahoma N. Y. P. S. Zone Rally on Zone No. 5, was held at Durant Saturday night, February 22, and Sunday, February 23, 1930, with our dear pastor, Brother S. H. Owens, and his good people. The service began with a rousing song service led by our District President, Brother B. J. Wilkins. After the singing Rev. H. W. Hanselman, the good pastor from Caddo, led in prayer. The ladies' quartet from McAlester sang a beautiful song, after which Brother John A. Hogan, pastor from McAlester, brought to us a wonderful message.

Sunday morning the service started at nine o'clock. By this time many of the young people and pastors had arrived. We had a good song service and several good readings; also papers were given, then a special song which everyone enjoyed. Brother Stephens, the pastor from Kingston, was with us and at eleven o'clock brought a very fine message and before he had finished preaching a young lady came to the altar and found the Lord. Three others came;

every one prayed through. We had a time of praising the Lord. After the benediction everyone went to the parsonage where a big basket dinner was ready for us.

After dinner the service started at 1:30 with singing led by Rev. C. C. Diboeye from Boswell. Several fine readings and songs were given. Then Rev. A. L. James, pastor from Tishomingo, brought us a very stirring talk on "Sunday School Work," which was enjoyed by all.

We only wish every Nazarene could have heard this talk. We had the privilege of listening to our new zone leader, Mrs. C. F. Busby, from Hugo. She gave a very interesting talk. We are very proud of her.

We had a number of visitors from other zones, also had a number of young people present who had never attended a zone rally before. I am sure they will want to attend each rally from now on. Our next zone rally will be held at Boswell the last Sunday in April, which is the 27th.

We wish to thank the good Nazarenes and their pastors at Durant for their kind and friendly way of treating us while there. Then last, we do thank God for the beautiful day He gave us on this Rally day.

KATIE LATIMORE, Reporter.

## YOUNG PEOPLE OF THE PITTSBURGH DISTRICT—AKRON ZONE CONVENTION

The first convention of the Akron Zone of the N. Y. P. S. was held Feb. 22, 1930 at the Arlington Street church, Akron, Ohio. The efficient District President, Brother R. G. Hampe, presided over the convention. How fortunate the Pittsburgh District is in having such a capable and helpful president. Good attendance and splendid interest and a fine spirit were manifested.

There were about 350 present, and the following societies were represented: Newton Falls, Warren, Alliance, Mineral City, Canton, Greentown, Wadsworth, Barberton, Kenmore, Arlington Street, Akron, Akron First, Cleveland First, Cleveland Second, Youngstown, Warwick, Springfield Heights, and Massillon.

The morning session began at nine o'clock, and the devotional service was conducted by Rev. Heinlein of Barberton, Ohio.

Rev. Hanks heartily welcomed the convention proper, and Brother Hampe gave the response. The following papers were read: "How to Get Young People to Work," by Rev. Heinlein; "The Young People's Service," by Miss Bates of Canton, Ohio, and a paper by our District President, Brother R. G. Hampe, "Twenty-One and Forty-One," which will also appear in the Young People's Journal at a

later date. It truly inspired us as young people to set a higher standard for the right, and gave us all a greater vision of what was ahead.

The open forum which followed displayed the interest that the young people have in promoting God's kingdom. The reports of the presidents were uplifting and encouraging.

The afternoon devotional service was led by Rev. D. D. Palmer of Warren, Ohio. The following papers were brought dealing with current N. Y. P. S. problems: "Prayer in the N. Y. P. S.," by Rev. Davis. "How to Increase Attendance at Our N. Y. P. S. Service," by Miss Edwards, and "How the Young People Can Help the Pastor," by Rev. Strang. He surely made us feel like going back to our task and tackling it harder than ever before.

Throughout the day we were favored with the best in music by the various societies represented in the convention. We were delighted to have with us Rev. Booker, the blind evangelist and singer of Arkansas, who favored us with several vocal solos, and also several piano selections. Brother Marsh also was with us, and he led the singing. Rev. Sweeten, who was holding a revival meeting at First church, Akron, endeared us with his presence and favored us with a speech and a vocal solo.

Our dear Brother Jones, District Superintendent, eleven pastors and the zone chairman, Miss Ford, were present to encourage and help. So deep, so real and so mighty was the manifestation of the Spirit that everyone was profoundly convinced that God had set His seal upon the program. As the meeting went on the tide rose higher and higher, and the evening service proved to be the climax, with several at the altar.

A great praise service was held at 7 p. m., with Rev. Gallup in charge. It took the form of an old-time testimony service. With great power these young people gave the witness of what Christ can do today.

The closing evening message was preached by Rev. Graves of California from Ezek. 34:26. The sermon and author alike were burning with zeal and holy fire, and brought home to every heart the imperative need of keeping in close touch with God through "faith."

The convention was unanimous in their declaration that this was the greatest N. Y. P. S. Zone gathering yet, and that every one gets better. We say Amen and let's go on to greater victories.

MARTHA E. SKLENICKA, Reporter.

## IS IT HONORABLE?

(Continued from page 14)

pected to teach in the Sunday school and keep her unbelief hidden to be a hypocrite. To underhandedly teach what she really believes is dishonorable and will undermine the purpose of the Sunday school. There is no place where there should be more honor and sincerity than in the work of education, especially religious education. There is no teaching more serious than Sunday school teaching.

## THE DISTRICT MINISTERIAL CONVENTION OF THE ARKANSAS DISTRICT

The District Ministerial Convention of the Arkansas District met at the First Church of the Nazarene, Little Rock, Arkansas, January 21 to 26, with District Superintendent J. W. Oliver in charge. He preached on Sunday and Tuesday nights. We heard the folks speaking of how they enjoyed hearing him preach a good straight sermon on old-fashioned, second blessing holiness. Brother Oliver knows how to preach it.

On Wednesday morning Brother Oliver called the convention to order. Dr. J. G. Morrison read a scripture lesson and led the convention in prayer. At the request of Brother Oliver, Dr. Morrison then brought a great message on, "The Stewardship of Prayer." Among other things Dr. Morrison said was that God had given us the dynamite of prayer to use, and we had just used about enough to keep from backsliding ourselves. We owe it to God to pray because we are stewards of prayer. What is the matter with the Arkansas District? What is the matter with our mission fields? We do not pray enough; we have not been faithful stewards of prayer. In the absence of Rev. J. A. Russell, Rev. Mrs. Agnes W. Diffee was asked to speak on, "The Local Church an Asset in the Community." After some discussion on the subject we had a good season of prayer and the morning session adjourned with singing, "Amazing Grace."

Wednesday afternoon Dr. Borders, the pastor of First church, led in prayer and Rev. W. Z. Horbury read a good paper on, "The Local Church on a Business Basis." There was some little discussion on "Tithing," for of course Brother Horbury had tithing in his good paper. Dr. Fleming, the state representative of the W. C. T. U., was then introduced to the convention and spoke for a few minutes on putting the Bible back in the public schools. Rev. R. G. Reedy was then requested to lead in the discussion of the question, "What Constitutes Success in the Local Church?" Rev. J. K. Davidson read a paper on, "The Presentation of Our Doctrinal Standards," and Rev. L. Lee Gaines dismissed the convention for the afternoon with prayer.

Wednesday evening Professor Reed led the song service, after which Dr. Morrison brought another great message on, "The Stewardship of Service."

On Thursday morning Rev. J. W. Oliver, District Superintendent, read a great paper on, "Arkansas, a Home Missionary Field," and a motion prevailed that the paper be read at another session when there were more present to bear it. Dr. Morrison then spoke over the radio on, "The Incoming of the Holy Ghost." This was a very rich message on, "The Baptism with the Holy Ghost." Rev. Mrs. Agnes W. Diffee read a good paper on, "How to Effectively Present Our Missionary Interests." Brother Oliver then spoke on "Home Missions," and Sister McCoy again read his paper on "Arkansas, a Home Missionary Field," showing that there are about forty-five coun-

ties that have no Church of the Nazarene, and over seventy county seats where there are no Churches of the Nazarene, and a large number of other towns from 250 to 20,000 or over that have no Church of the Nazarene in them, and yet in several of them they are asking for someone to come in and hold revivals and start a Church of the Nazarene. But there is no Home Mission money in the treasury with which to put on a Home Mission Campaign. Very few of our churches are paying their budgets up to date and several of them have not paid anything on either budget so far. The district needs money to buy tents, and some help to put on Home Mission Campaigns. Rev. L. Lee Gaines then read a good paper on, "The Necessity of Symmetrical Budget Presentation."

Thursday evening Professor Reed sang as a special, "What Is He Worth to Your Soul?" and Miss Loraine Oliver sang, "What Hast Thou Gleaned Today, Ruth?" Dr. Morrison then brought another great message on, "Tithing, or the Stewardship of Money."

Friday morning Brother Oliver led the convention in singing, "Take the Name of Jesus with You," and "Savior, More than Life to Me," and then led in prayer that blessed our souls. Sister Oliver read a paper written by Rev. Mrs. Gussie Gill on, "The Best Methods for Producing a World-Wide Vision on the Part of Our People." Dr. Morrison then spoke over the radio on, "The Holy Ghost, Outlets of the Holy Ghost." Rev. Mrs. R. L. McLendon then read a good paper on, "The W. F. M. S. and Its Place in Our Church." Dr. M. E. Borders spoke on, "Our District Campmeeting."

Friday afternoon Brother Oliver spoke on, "The Campmeeting," after which there was a round-table discussion on, "The Pastor's Best Assistant in His Work." Those taking part in the discussion were the Revs. R. G. Reedy, J. E. Moore, W. E. West, Mrs. R. L. McLendon, Mrs. Agnes W. Diffee, Mrs. McCoy, Dr. Morrison, J. K. Davidson, J. E. DeCamp and Sisters Oliver, Gaston, Williamson, Centers and possibly some others whose names we failed to get.

Friday evening Professor Reed led the singing and sang a special song and Dr. Morrison then brought another great message on, "The Stewardship of Faith."

Saturday morning the convention opened with Brother Oliver leading the singing. Rev. J. E. Moore led in prayer. Brother Oliver then called for quotations of scripture and several were given and testimony to God's goodness. Rev. W. E. West then read a good paper on, "The Necessity of a Full Organization in the Local Church," and Rev. R. G. Reedy read an excellent paper on, "What Is the Best Method to Produce a Desire for a Home Mission Organization?" The central thought of his paper was to put a man in the field and guarantee him a salary; let him report to the District Superintendent every month and the District Superintendent in turn to the pastors of the district and every church pay from one to five dollars a month to the District Treasurer for his support. The business sessions were then closed by prayer by Rev. Mrs. R. L. McLendon.



Sister McLendon is a newcomer among us and impressed us as being a very deeply spiritual woman. We feel that the church at Hot Springs is fortunate in having her for their pastor.

Saturday evening Professor Reed led the singing and Rev. R. G. Reedy led in prayer. Dr. Morrison read for a scripture lesson Hebrews 12:9-15 and spoke on, "The Stewardship of Holiness." This was another great message.

Sunday morning we attended the great Sunday school of First church. There were 850 present. This is one of the best working Sunday Bible schools we have ever seen.

Sunday afternoon Dr. Morrison preached in the North Little Rock Church of the Nazarene on, "Faith," and Sunday evening on "Stewardship of Fasting."

Dr. Morrison's coming to the Arkansas District Convention was a blessing to those who heard him. On account of the condition of the roads, many of our pastors and people from over the district did not get to come.

J. K. DAVENSON, Reporter.

### LOUISIANA DISTRICT

Since our last report we have been visiting our churches over the district. Our pastors and people have received us whole-heartedly and we are having delightful fellowship.

Rev. A. D. Ashby at Cenckrea has a very fine class of people. God has given them a fine church building, at an approximate cost of twelve hundred dollars. Then a lumber company gave them two acres of land where their church is located. Brother Ashby is a splendid evangelist, also, and he holds good meetings during the summer months.

We spent a week-end recently at Monroe. Rev. H. F. Camp, the pastor, is one of the best in our church. He is an Asbury College graduate with fine ability as a preacher. He has a lovely, brotherly spirit, and is one of the best mixers I ever saw. He is an untiring worker, and it is marvelous the way that God is blessing him. His people love him and co-operate with him. He has a very desirable class of people to serve.

Rev. M. M. Lowery and wife are our good pastors at Lake Charles. Their son and two beautiful daughters are a great help to them in their work. Our visit with the Lake Charles Nazarenes was most delightful. They are as fine a body of people as one would find anywhere. Brother Lowery is starting on his second year, and God is blessing the labors of this good man. The Ebenezer church is located in the rural section; but they are having times of great blessing from the presence of the Lord. We spent one night with them recently. God gave us a great time. Rev. L. L. Swett, the pastor, is resigning on the account of failing health; but as a pastor and Christian gentleman one can't improve on Brother Swett. He has served this church three years, and they reluctantly accepted his resignation. He can number his friends by the score.

Rev. C. E. Woodson is the construc-

### A SPECIAL MESSAGE TO W. F. M. SOCIETIES

DEAR COWORKERS:

A letter from General Treasurer Lunn expresses appreciation of the splendid work of our W. F. M. Societies, both as to the amount of money we are sending in, and the promptness with which it is remitted every month.

But he says, "The unexpected financial depression which has struck the nation, closing down many places of business, and throwing thousands out of employment, will, I fear, seriously affect the plans made in January by our General Board for our foreign work, if not the work already in operation on the fields.

"I am wondering if the societies could not put forth an extra, an urgent effort for the next few months to help us meet this emergency."

I replied, "Our women are loyal to the interests of the church, and if we can get an appeal before them, they will respond."

Dear women, this is a good time for us to practice some real self-denial, so that we may enlarge our contributions toward the evangelization of the world. Will you be one to have a part in it?

MRS. JOHN T. BENSON,  
General W. F. M. S. Treasurer.

tive pastor at Ellis. This is one of the best rural churches that the writer has ever seen. This congregation is composed of an exceptional class of people. They are harmonious, loyal and otherwise dependable.

The Marksville Nazarenes are unusual in many respects. They have no resident pastor, but the lay leaders among them carry the work on in a very satisfactory way. Mrs. L. J. Coco directs the affairs of the church in a very gratifying manner. They are planning a tent campaign for the last of April with Rev. Jack Linn and wife as evangelists. My visit with these good people was a blessing to my heart.

Jonesboro and Hudson are two of the oldest churches on the district. We spent last week-end with our Nazarenes at Jonesboro, and had a most delightful time. Hudson is the home of Rev. W. M. D. Gaar, one of our faithful ministers. Brother Gaar is in poor health. Remember him when you pray. Rev. H. T. Isgett is the efficient pastor of these two churches.

Rev. M. V. and Bessie Dillingham are the newly elected pastors of the Shreveport church. They will take charge of their new work the first of April. We are very glad to have the Dillinghams in Louisiana. Mrs. Akin is acting pastor until they arrive. Our people at Shreveport are faithful, reliable and harmonious.

Rev. C. C. Knippers and sons (Cecil

and Otis) have held good revivals at Oak Grove, Minden, Alexandria and Ebenezer since the assembly. Brother Knippers is an effective evangelist, and Otis and Cecil are splendid singers. God blesses them in their work and they will spend most of this assembly year holding campaigns in Louisiana. We are glad to have them on the district and hope to keep them busy.

We need another tent for our home mission work. We have the preachers to use it, and many need places to enter. We are praying that God will put it on the hearts of some of His children to supply this great need. Remember to pray with us and for us concerning the many needy hearts in Louisiana.

G. M. AKIN, District Superintendent.

### MICHIGAN DISTRICT

The Michigan District is having one of the best years of its history, judging by the beautiful spirit of unity and co-operation among our folks, and by the general tide of revivals.

This is outstanding. Greater numbers have sought God at our altars this fall and winter than in any similar time in the past. Thank God! The Lord is demonstrating in our midst that the days of old-fashioned revivals are not over.

The needs are great. The fields are ripe. The task is ours. The call of God is upon us. An easy, formal religion does not satisfy the soul. But, glory be to God, there is a Christ that satisfies. Let us shout it from the hill tops.

Three of our churches have doubled their membership since assembly, and I believe that nearly all of the other churches will show a substantial increase this year. There will be a few exceptions to this rule, but even in these fields we are not fighting a losing battle, but are getting adjusted to a better foundation upon which we may build. Twelve of our congregations have purchased church property, or erected new buildings since our last assembly.

Industrial conditions have not been good for the last four months and money has not been easy to get. However, as a district, we are paid up to date on general interests and are coming good on our district program.

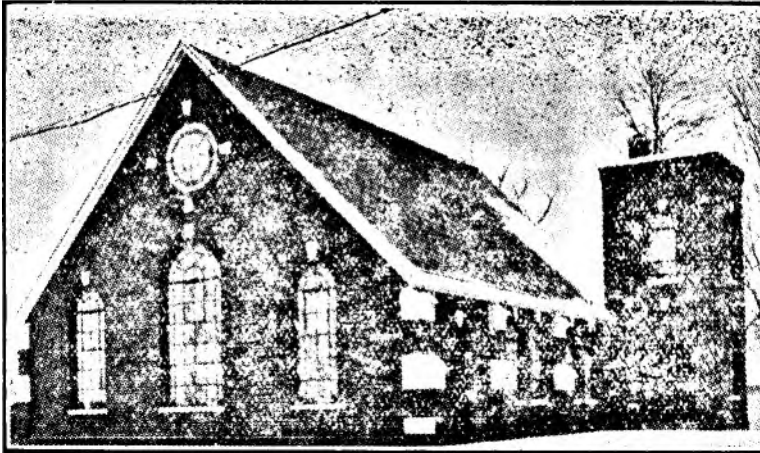
The different departments are on the job and working. Our young people have been holding zone rallies and conventions and are always aggressive. Much of our success as a district is due to the holy enthusiasm of a thousand young Nazarenes. It is no secret that our District W. F. M. S., by their sacrifice and devotion, have had much to do in keeping our district well to the front, if not in the lead, in per capita giving for foreign missions and general interests. Our Church School Board is holding conventions and seeking along all lines to further promote this very important part of our work, in this the most fertile of all of our fields.

April 22-27 the district will help the Grand Rapids church to observe its twentieth anniversary, which also marks the beginning of Nazarenism in Michigan.

As for myself, I am loving God and all of His people, and am doing my best to help about the battle on.

R. V. STARR, District Superintendent.

## DOVER, NEW JERSEY, CHURCH OF THE NAZARENE



The Church of the Nazarene here was organized five years ago next June, with seventeen charter members, under the Superintendency of Rev. C. B. Jernigan, and the writer was called as pastor after having conducted a tent campaign in this city. We rented an upstairs hall, not altogether inviting, but the best we could find, and there labored under the blessing of God. We served the church as pastor for two years and was called to pastor another church, being followed by Rev. Lewis Corlett. Brother Corlett, having pastored this flock until October, 1928, left for First church in Dallas, Texas, where he is now doing a great work. The church, having called us to return as pastor, and feeling it the mind of the Lord we returned in November, 1928. After having a helpful meeting with Rev. K. Hawley Jackson in February, 1929, the folks got a vision of future possibilities, and having had an option on a piece of excellent property under the pastorate of Brother Corlett, signed the necessary papers and secured the same, last March, a corner lot with a six-room parsonage on it with an extra lot 75x125. We began

in April to cut down four large trees, and began excavating in May. The brethren of the church with outside friends and the pastor toiled unceasingly building forms, pouring concrete, assisting masons, doing carpenter work, until January 31, 1930, we dedicated this beautiful structure with Rev. H. V. Miller, District Superintendent, presiding and several of our Nazarene ministers present and assisting. The building is of brick veneer, 38x48. We hope to build an addition of 28x46 for Sunday school rooms on the rear. Memorial windows presented by members and friends. The building is valued at \$40,000 and the parsonage at \$10,000, hence we have a property worth \$50,000 with a mortgage of \$15,000. New folks are coming in and everything is encouraging for the future. Just closed a fruitful meeting with Rev. Wm. O. Nease and District Superintendent Miller. The altar was lined Sunday night. With the new building and new friends, having been recalled for another year, we push out, hoping for a great year in the Lord.

REV. AND MRS. T. G. GRAY,  
*Pastor and Wife.*

well as to the work of the Church of the Nazarene at large, especially along missionary lines.

*Telegram.* "Evangeline, daughter of Rev. and Mrs. E. E. Shelhamer and wife of Rev. W. L. Surbrook, President Kingswood College, Kingswood, Kentucky, went to be with Jesus Monday, March third. So young, she was a lovely and mature saint. The bereaved will greatly appreciate the prayers of God's people." Brother and Sister Shelhamer and President Surbrook are well known to readers of the HERALD OF HOLINESS and we are sure that they will be remembered in prayer in this hour of sorrow.

District Superintendent Montgomery sends us word concerning the death of Mrs. Dollie Baker, wife of Rev. Everett Baker, pastor at Churubusco, Indiana. For many years Sister Baker served with her husband in the care of the churches, always with great success. She suffered many months before her death. She leaves a husband, two daughters and a host of friends with sad hearts. Let us pray for them in their bereavement.

A letter from Rev. S. H. Wallis, of Pittsburgh, Pa., states that in his opinion those in favor of the Eighteenth Amendment should register their votes in the poll to be taken by the Literary Digest. He says, "This will have much to do with public sentiment. Naturally the 'wets' will vote. It costs nothing to vote but will pay big returns in public sentiment, if our people will rally to this call of duty."

## CHURCH NEWS

CHARLOTTE, N. C.—"I think I have never reported through the columns of our paper before in regard to the work here at Charlotte, N. C. I came here in the latter part of August and God has marvelously blessed us in the work. We have just closed a meeting with Dr. J. H. and Mrs. Carrie Sloan. Dr. Sloan is the new Superintendent here on this Southeast Atlantic District. They seem to have won the hearts of the people at once and everyone loved them. Mrs. Sloan preached at her best and many hearts were touched and made tender by the operation of the Spirit. The messages of Dr. Sloan were calculated to give us a firmer grip of faith and the meeting was a wonderful encouragement to all of our hearts. We are in the midst of the general financial depression but after these meetings all of us feel that we can do more for the church and cause of Christ than we have been doing and we feel with such workers at the head of our district we will move forward to wonderful success. This city of nearly 100,000 has only this Church of the Nazarene and a small holiness church of another denomination to preach the full gospel and we feel there is a great opportunity to win many souls to Christ and establish

## NORTHWESTERN GROUP INDIANAPOLIS DISTRICT

The Northwestern Group of the Indianapolis District which was held at Terre Haute, February 2-4, was a blessing and spiritual uplift to all who were privileged to attend. Brother and Sister Fiddler, returned missionaries from India, who are members of the Missionary Band church, gave inspiring talks on the work in India among the lepers. The papers given on "Storehouse Tithing" and "Promoting our N. Y. P. S. Work," were both helpful and covered the subjects well. Rev. C. J. Quinn gave a timely message on "Stewardship" at 11 o'clock on Tuesday. A young men's quartet from Olivet College were with us Tuesday night and sang several selections which were sung in the spirit and were a blessing to all who heard them. Rev. Bracken, vice president of Olivet College, brought a good message on Tuesday night and the meeting closed in victory after a good altar service.

BERTHA TALBERT, Reporter.

## NEWS IN BRIEF

Rev. Charles E. Thomson, Superintendent of the Alberta District, writes that the Canadian Bible School has been favored this year with a degree of success quite beyond their fondest hopes. Enrollment has doubled this year and bids fair to double again next winter.

The Nazarene Messenger carries a brief account of a revival which recently swept through the Northwest Nazarene College, Nampa, Idaho, bringing new life and power to the institution and resulting in the salvation and sanctification of a number of students. Evangelist T. M. Anderson is now with the Nampa church in a series of revival meetings.

It is with sorrow that we learn of the death of Mrs. George Pawson, of Morley church in Scotland. She has meant much to the work in Great Britain as

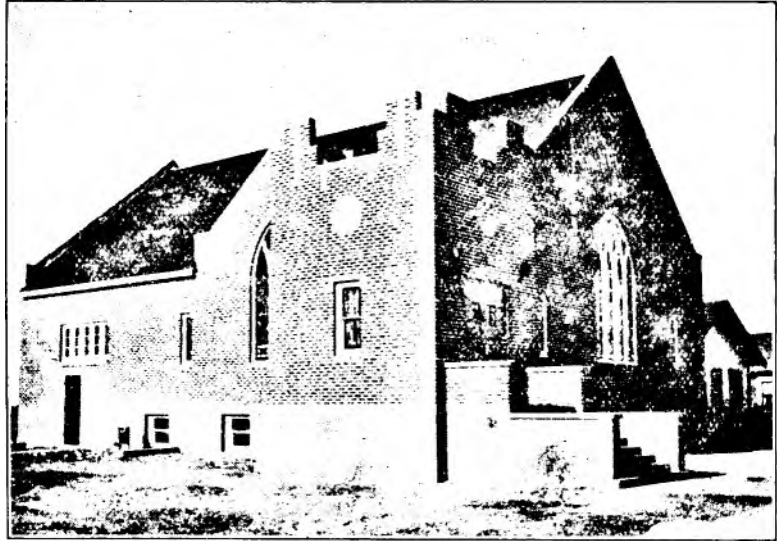
a strong center of old-time religion. At the last service we took in 12 members and altogether there were about 80 seekers. Much good was done in the membership of the church and much past was buried and we are trusting that it will never be brought to the surface again. On Monday night following the close of the revival the members met at the parsonage and gave the pastor and his family a donation of such proportions as to be of great value and very much appreciated. We desire the prayers of all the saints that we may fill the place He has given us so that when He calls there will be nothing lacking in our hearts and lives."—Rev. R. E. Dobie.

AUBURN, ILL.—"It has been quite a while since we have written to the HERALD OF HOLINESS. We are glad to report victory along all lines. Every department of the church is taking on new life. The spiritual tide is rising. We had good attendance in spite of the hard winter. The Lord has been blessing us with souls the last three Sundays nights. We have had seventeen at the altar, counting them as they came. On Sunday night, Feb. 16, the glory came on the saints in the midst of the sermon and the pastor had to stop preaching till the folks got through shouting, for which we give God all the glory. We never were any more determined to live and work for the Lord than now."—George W. Cornelius, Pastor.

LOUDON, TENN.—"The Loudon Church of the Nazarene had another revival, some say the greatest in her history. It came in direct answer to prayer. We just kept on begging God for a revival until He sent it. He put us on the big heart of Brother Lige Weaver, pastor of Nashville Third church, and he left his church to give us a nine days' meeting. Interest and attendance were good from the start. Brother Weaver is a cousin of our illustrious Uncle Buddie, and, like him, believes in fighting the devil with all of his might. His messages were direct and forceful, yet tender and convincing. Souls were in the altar at almost every service. We did not keep close account of numbers, but there were thirty or more seekers and most of them were happy finders. One whole family was saved. Brother Weaver brought the gospel message of two works of grace home to hearts and the Holy Ghost convicted them of their need. The oldest man who attended the revival had been a Christian for many years and was sanctified during this revival. He told the Lord the last time he came to the altar that he would not leave without the blessing. God gave him his desire and he led us in a shouting spell. The meeting closed Sunday night, February 16, with nine at the altar. Finances came easily, in spite of the fact that times are harder now than they have been in years. This is Brother Weaver's third revival with our church, and he left with the distinct understanding that he was to come back. Pastor and people were never more united, never more determined to press the battle.—Joseph M. Pierce, Reporter.

## A NEW CHURCH AT ELKHART, KANSAS

Dedicated February 16, 1930



The above is a beautiful brick and tile structure, with a full-sized, stuccoed, concrete basement which was formerly used by our people as a place of worship. The top floor consists of a vestibule 12x14 feet, a main auditorium 40x40 feet and an auxiliary room 20x28 feet, to be used by the young people's department and separated from the main auditorium

by a folding partition which may be opened and used in connection with the main auditorium when needed. There is also on the top floor a pastor's study and a mothers' room. The basement will be used by the primary department of our Sunday school. Cost when fully equipped will be \$20,000, approximately.  
J. W. YOUNGMAN, Pastor.

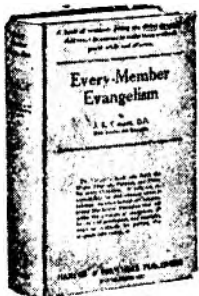
CHATTANOOGA, TENN., FIRST CHURCH—"Sunday, February 23, 1930, was a great day in old First church here. Despite the spring showers a large attendance was present for the Sunday school—under the leadership of earnest sanctified men and women. We were very much impressed with the importance of training our young people who will take our place as leaders in the Church of the Nazarene. As usual a large crowd gathered for the 11 o'clock service, which was one of 'refreshing from the presence of the Lord.' Brother W. M. Tidwell, our beloved pastor, used as his theme 'The New Testament Church' and the Lord graciously blessed him in the delivery of the message. One veteran Methodist preacher arose during the sermon and with a shining face said, 'Thank God, I am again hearing the old-time doctrines of the Methodist church.' While the church quartet was singing 'The Home Coming Week,' one of our elect women arose and helped to shout the glory down on the congregation. The liberal offering was taken, which was composed of many tithes and offerings. Perhaps it would be well to add here that our church is financed entirely on the tithing plan—and many of our good people have come to realize that 'The tithe is the Lord's' and to use it otherwise would be stealing—and no thief can enter the pearly gates. Our local, District and General Budgets are kept regularly paid to date. In addition

the church does much for the relief of the poor of the city. If the Church of the Nazarene would practice regularly storehouse tithing our dear Dr. J. G. Morrison would not have to write such heart-searching and appealing articles for the HERALD OF HOLINESS and The Other Sheep. In the afternoon of this special day in First church the Christian workers, as is their regular custom, went to the various institutions and street corners of the city and conducted services. This needy and noble work has been done regularly for over twenty years and eternity alone will reveal the number of souls saved and the good done. The N. Y. P. S. service at 5 o'clock was deeply spiritual as well as instructive. Our young people under the teaching of their pastor are walking 'in the old paths' and in the words of our sainted founder, Dr. Bresee, 'Are keeping the glory down.' Seven o'clock found at least one thousand present for the evening service. Our pastor used as his subject, 'The Immortality of the Soul.' Proofs were cited to prove the soul immortal. Then the fact that both heaven and hell are equally eternal was emphasized. The Holy Spirit was consciously present in convicting power and fourteen knelt at the altar and twelve were blessedly saved. Thus ended a great day in our church and to God be all the glory—amen."—M. E. Ruffner, Secretary.

**PASTORS ARTHUR AND LURA INGLER, NORTH ATTLEBORO, MASS.**—"We have just closed one of the best revival campaigns in the history of our church and the aftermath is refreshing. Rev. Stella B. Crooks was our evangelist, who evinced unusual ability and was widely appreciated for her kindly demeanor and wise presentation of the whole gospel. The meetings increased in interest and attendance continually; many strangers came to the night services and conviction laid hold of all. Friends from neighboring towns and cities came and radiated encouragement by their smiles and prayers, and some rendered inspiring music and solos.

The male quartet from one of our churches in Providence sang three delightful numbers and the ladies' quartet from our Fitchburg church spent a Sunday with us and sang several times at each service. The orchestra was increased several times by musicians from out of town as well as by home talent. The local press and daily papers in adjacent cities freely printed writeups about the meetings, contributing much to the success of the campaign. On the second Friday night Sister Crooks gave with animation her life story to a capacity audience. She has made many friends in this vicinity who will never forget her and her strong messages of a full salvation. A spirit of optimism and faith has seized our people and we look forward with new courage. Thus far our budgets are all paid, notwithstanding the slump in business during the winter, and God is wonderfully answering our prayers. North Attleboro is still on the map."

of the worst weather Tillamook has had in many years, ending with a silver thaw which made it almost impossible for people to come out. The second week was spent in visiting from house to house, giving people personal invitations to the meeting in which work Dr. Henricks took the leading part. The third week the pastor was taken sick and had to remain in the whole time. Dr. Henricks, however, assumed the pastor's tasks and responsibilities and went ahead with the meeting; doing all of the pastor's calling and worked as hard as any evangelist I have ever seen, for the salvation of souls. Some very constructive work was done in the church and we are in better condition now to go ahead with the business of spreading holiness than at any time since we have been pastor here. The pastor has been recalled for another year and we are looking forward to a year of victory under the leadership of the Holy Ghost. Tillamook is coming up the road and you may expect some good reports in the future."—W. D. Godfrey, Pastor.



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**MANCHESTER, OHIO**—"We have just closed a good meeting with Rev. Gerald P. Barnes as evangelist. Brother Barnes was formerly of Richland, N. Y., but is now a member of the Manchester Church of the Nazarene. The meeting was a hard fought battle, but some real dying out to sin took place. About a dozen in all were definitely saved or sanctified. Rev. Eugene Freelan and wife rendered valuable assistance in song throughout the meeting. I take pleasure in recommending Brother Barnes to anyone planning a meeting. He will do your church and community good."—Roy E. Klingler, Pastor.

**OKLAHOMA CITY, OKLA., FIRST CHURCH**—"We are glad to report victory in the Lord, here at first church, as well as a large increase in attendance in the church and auxiliary services. When we finished our new church a little over a year ago, it seemed that our auditorium was too large, but now in good weather the first floor is comfortably filled. During our revival in the fall, when the Edwards Quartet was with us, the house was packed with quite a few chairs in the balcony occupied. There has been an increase of about fifty in the Sunday school in the past year and the other organizations of the church are steadily growing. We have already taken a vote on the recall of the pastor for next year and are very happy to announce that Brother F. H. Bugh and his dear family will remain with us in 1931. Our next revival begins April 20, with Brother John Fleming as evangelist and Brother Burl Sparks in charge of the music. We are praying for a mighty outpouring of the Holy Spirit; a sweeping, old-fashioned revival and the salvation and sanctification of many souls."—Allen Vinsant, Church Reporter.

**HOMESTEAD, FLORIDA**—"We are still in the battle against sin and the devil. It seems there is plenty to do for it looks as if folks were pleasure mad but our God still answers prayer. We began here after our assembly in November and our Father began to bless us from the beginning. Our congregation has been steadily increasing and our Sunday school has nearly doubled. We began a four weeks' meeting the 20th of December which resulted in several being saved and some sanctified, some of which are expecting to come into the church soon. Praise the Lord! I did most of the preaching assisted by Miss Elizabeth Roby of Miami. Among the young preachers of our work I know of no better preacher and worker than Miss Elizabeth. The spiritual condition of our church is fine and we are looking forward to great things in the Lord. We ask the prayers of the HERALD OF HOLINESS family that we may have a great year here."—W. E. Melton, Pastor.

**CALERA, ALABAMA**—"We have just been through a few days of revival meetings but the spirit of the revival is still in our midst. Rev. J. A. Manasco, District Superintendent, did most of the preaching. With his dear wife, Sister Manasco, and Brother Covington, pastor, Brother J. W. Randolph, choir leader, and our Spirit-filled superintendent we had a precious revival. Several were saved and the church was greatly blessed and built up in the faith. We had the blessed privilege of having Brother C. C. Butler to preach on Saturday night and the Vaughan Radio Quartet to sing, which was a great time of rejoicing, February 15, 1930. Many of the good people of Calera are in sympathy with us and love our services. Truly the Lord directed in sending us the right pastor to Calera in the person of Rev. P. M. Covington."—Ivy Swinford, Reporter.

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We have in stock several thousand copies of the Gospel of St. John, vest-pocket size, bound in durable manila covers, formerly selling at 5c each, and \$3.00 a hundred. These are now offered at 1c each, postpaid, in quantities of 25 or more. They have our old firm name and address, hence the reduction in price. How many can you use today? They will not last long at this price.

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**TILLAMOOK, OREGON**—"We have just closed a special series of revival meetings with Dr. Henricks as our evangelist and we are glad to report some very good results in spite of many serious handicaps. The first week we experienced some

**BUTLER, PA.**—"We are praising God for a real, old-fashioned, Holy Ghost revival at Butler, Pa. About Thanksgiving time the

revival started in our regular services; the burden of prayer came on the saints and they kept on praying and God gave us souls at every service. On January 5 we began special meetings with Rev. G. B. Schlosser of Cherry Valley, Ohio, and the pastor, Rev. H. A. Park, doing the preaching. Song Evangelist Frank C. Smith of South Portland, Maine, was the song leader and soloist and right here we want to say that Brother Smith is more than a song leader. He is a worker; and any pastor wanting to hold his own revival would be fortunate in securing the services of Brother Smith. He is a singer, an exhorter, a real altar worker and a man of prayer; in two words, he is God's man, and will fit in anywhere with any pastor. The revival continued for three weeks and God was with us in a marvelous way with 126 souls at the altar. There were some real cases of salvation and sanctification. Fifteen new subscriptions were taken for the HERALD OF HOLINESS. Butler church is growing. Only six years old but strong in the Lord. Twenty-five have been added to the church this assembly year and there is another fine class to come in before the year closes. The pastor received a unanimous call for the third year. God is surely blessing his efforts and using him for the building up of a great work in Butler. Our prayer-meetings are places of spiritual blessing and growth; one being held every Tuesday afternoon for the women and every Saturday evening for the men; besides our regular Wednesday and Friday evening services. Miss Helen Emery, a graduate of Eastern Nazarene College, has proven herself a very efficient worker with our young people and children. A special service is held every Sunday afternoon for children, with an average attendance of thirty-five. Many of them have found Jesus and the prayers and testimonies of these children are a great blessing to the church. The Sunday school is on the climb; showing an increase in the average attendance for 1929 of 80 per cent over 1928. Our District Budget is paid; General Budget overpaid and we are praising God for what we have seen accomplished. As this is our first report from Butler, we want to give our friends a little information about the beautiful city to which God has called us to labor. Butler is a city of 30,000 population, built on a plateau in the wide valley of the Connoquenessing, in western Pennsylvania. It is a city of 88 substantial industries well diversified. A city rich in historical associations; progressive, public spirited citizenship; a delightful place in which to live. It is attracting to itself a full measure of the prosperity of the great Pittsburgh District. Pray for Butler. We are here to push the battle for God and to lift high the banner of holiness unto the Lord."—Mrs. Reba Miller, Reporter.

UNION, MAINE—"This has been the best year in the history of our little church in Union, spiritually and financially. Miss Mary E. Jones of Bethesda, Ohio, came to us at the close of the school year at E. N. C. as our pastor. While it was her first charge, she has

made good in every sense of the word, as preacher and pastor. During the revival meetings with Brother L. E. Mann she took in six strong members from the Waldoboro branch of our work, which greatly encouraged and strengthened our little band. Our faithful janitor, who donates his services, was a fruit of that revival—a brand plucked from the burning, saved from the drink habit. He is a living testimony to the power of God to save and keep from sin. We were greatly blessed as a church by the revival meetings under Sister Mabel Manning. Our pastor has the glory and fire in her own soul and the spiritual tide has been steadily rising in spite of diminished numbers. Deep conviction has rested on the unsaved. At a recent Sunday evening service, one young man came to the altar for salvation, the grandson of our dear General Superintendent Reynolds. He is a young man of great promise. Others were deeply moved. Our pastor has been in many homes where prayer has not been offered before by any pastor. God is giving her the hearts of the people, not only in the church, but in the towns of Union and North Waldoboro. The Waldoboro Nazarenes are holding their services for the winter in a house which they have purchased and God is blessing them with Brother Walter as leader. We are looking forward to being united again in the spring, for in union of effort there is strength. There has never been such a spirit of harmony and mutual love as at the present time. Our bills are all paid to date and we are on the honor roll for having overpaid our General Budget. To God be all the glory. A unanimous invitation was given our pastor to return for another year. We are expecting victory in Jesus' name."—Mary E. Ware.

EVANGELIST L. M. PAYNE—"The week-end revival at El Paso, Texas, developed into a three Sundays' revival. The good pastor, Rev. I. G. Young, wife and daughter, were in tune for a revival and knew how to carry a burden. His people lined up and God blessed us from the very first service. The enemy had tried to discourage the church and check their progress but prayer and united effort soon routed him. Glory to God! The revival was a success from the very first service. There were seekers in the altar almost every service and most of them prayed through in the old-fashioned way and came up with a shine on their faces and a testimony on their lips. Thank God, the time of revivals is not over. The good Superintendent, A. K. Scott, was with us the second Sunday and filled the pulpit. We planned on taking the Lord's Supper after the morning message, but the tide got so high that the altar filled up at the close of the message and both sides of the platform were lined with seekers and we had a young pentecost. The revival was greatly helped with the presence and work of Professor James Garner and his mother, who were spending the winter in that city. The last Sunday of the meeting was a great day. The Sunday school lacked only four of having the largest number since the church was organized. The Sunday school tide was

high and the tide ran high during the morning worship; seekers were in the altar and found God. The house was full at the night service. The altar was lined with seekers at the close of the message and almost all prayed through to pardon or purity. The people gave the pastor a good pounding and there was a nice class which came into the church with more to follow. We predict a great increase on the New Mexico District this year, under the leadership of the good District Superintendent, A.

# WAR

## Behind the Smoke Screen

By William C. Allen



THE author speaks for himself in the Foreword: "This volume does not attempt to tell of a cure for war. There are substitutes for war if men will make use of them. I do not enter into an academic discussion regarding Force vs. Reason—there has been much written on that line. I do not forget that many noble men have followed the profession of arms and have sincerely believed it right to do so. I simply aim to give information as to the realities connected with human conflict. All of us are vitally interested in what immediately or indirectly affects our family, business, and moral relationships."

Dr. Paul S. Leinbach, Editor of The Reformed Church Messenger says: "Mr. Allen pictures modern warfare in all its folly and futility. Of the various volumes attempting to reveal war as it really is, I have seen none quite so convincing and convicting as this great little book. I wish that every preacher, teacher and editor in the land would take it to heart. Mr. Allen has made vivid and solemn the warning voiced several years ago by Herbert Hoover, when he said: 'The next war will be the cemetery of civilization.'"

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K. Scott, and his faithful band of pastors. They are planning on revival campaigns in quite a few of the towns where there are prospects for a new work. My permanent address will be Bethany, Oklahoma, and I am giving all my time to revival work. Anyone wishing my help can reach me here. I have no fixed

amount for my meetings but come on the faith line. I have some open dates."

FILLMORE, OKLAHOMA—"Commencing February 15, and closing February 23, 1930, Fillmore Oklahoma, had one of her greatest revivals. It was a success from several standpoints. First, it was an old-time, Holy Ghost revival where people prayed through in the old-time way and shouted the victory. Second, the church is very spiritual and had everything working smoothly when the evangelist got here. Third, the church was on fire, Holy Ghost revival where people prayed through to victory and the glory came down. Fourth, the evangelist, Rev. D. H. Skillern, of Hartshorne, Oklahoma, was on fire for God and was anointed with the Holy Ghost. He most certainly tarried in the upper room until he was endued with power from on high. He preached until the glory of God came down upon the congregation and the people shouted the victory. We heard two of the mightiest sermons on 'Sanctification,' we ever listened to. The evangelist was certainly anointed with the Holy Spirit. For a midwinter revival the Church of the Nazarene here had one of her greatest awakenings. Having known the evangelist some twenty-five years, we do not hesitate to recommend Brother D. Harold Skillern of Hartshorne, Oklahoma, as being a man of God and filled with the Holy Ghost. If you are intending to call an evangelist for a revival or meeting, we do not think you would make a mistake in securing his services."—Mr. and Mrs. G. E. Campbell.

MARLOW, OKLAHOMA—"We have just closed a very gracious revival in which seventy-six people knelt at our altar and forty-eight professed definite faith in Christ, either in reclamation, conversion or sanctification and the church was greatly blessed and inspired to new hope and faith for the future. A beautiful

spirit of harmony and good fellowship prevailed, not only among our own membership, but we had splendid co-operation with many Christians of other denominations. We feel there are better days ahead for the Marlow church and we are looking forward and trusting God for the mighty outpouring of His Spirit upon us. We had as special help in the meeting Rev. E. D. and Winnie Simpson; Brother Simpson doing most of the preaching with some assistance from the pastor and Professor Roscoe Carrell as pianist. Brother and Sister Simpson surely know how to sing the glory down and Professor Carrell is certainly efficient at the piano and carries a burden for the lost and is a great help in a revival. We also secured twenty subscriptions for the HERALD OF HOLINESS and will receive quite a large class into membership in the church as a result of this revival. We are serving our third year as pastor at Marlow. The people have been very good to us and it has been a pleasure to work with them. We have a splendid Sunday school with an average attendance of more than one hundred with a good corps of teachers. We have a good N. Y. P. S. of Seniors, Intermediates and Juniors and a good, active W. F. M. S. The Lord is blessing us in our services and is very precious to our own souls, for which we give Him all the glory."—Mr. and Mrs. A. F. Duke, Pastors.

HENRYETTA, OKLAHOMA—"We are down here in the beautiful country of Oklahoma—the gateway to the Southwest where only a few years past the country was 'wild and woolly' and full of Indians and cowboys. Then this was a new state, 'Indian Territory' and a new town, where no Nazarenes were known. Soon came the prospector, the sheep herder, the cowman and following them came the manufacturers, the mills, the shops the coal fields, smelters, and oil fields that sprang up like mushrooms overnight. With the coming of the industries came new faces and good people, holiness people; people with ideals, with visions, with burdens, not alone for money or gold or wealth or fame, not soldiers of fortune, but men and women, soldiers of the cross that were judged by their inner self, not their worldly self. They preached holiness and built churches, prayed and sacrificed. Today we have standing on the corner of the square a church, the Church of the Nazarene, that is not the mushroom type that sprang up overnight, but a church that has had a very steady increase. We never walk down the street and look at the beautiful building but our hearts leap with joy, and tears come to our eyes to remember that someone sacrificed and suffered that we might have a place to worship God. Today we report victory. Christ is still on the scene. His presence is manifested in every meeting. Our Young People's Society is functioning splendidly. Our pastor, Brother C. C. Rinebarger, still continues to preach the old-time gospel in the old-time way. People get under conviction and come and fall on their knees at the altar and cry to God for help. Also Brother Rinebarger, assisted by his wife at the



### THE MISSIONARY IMPERATIVE

By E. Stanley Jones  
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piano, simply sings the heavens open and the glory falls. Never a service passes unless someone shouts and praises God for victory. On the evening of January 30, 1930, Rev. Mark Whitney, who is our own Eastern Oklahoma District Superintendent, and his wife, with Rev. and Sister Smith, who are pastors at the Okmulgee church, with a party of others, visited our midweek prayer and praise service. Brother Whitney, an old-time man of God, brought us a short yet very helpful message. We have wonderful midweek prayer meetings which are full of God's holy presence. People continue to get blessed in every service. We are looking forward when at that great divide the last great victory shall be ours."—"Shorty" Ables, Reporter.

**BROKEN BOW, OKLAHOMA**—"Coming to this church as pastor last October, we found a village beautifully located among the hills, rivers and pines; a loyal people, eager to advance and anxious to co-operate with the pastor in plans presented. This spirit, after four months' work, still exists. We have seen conviction on the people and definite answers to prayer. A more loyal people cannot be found when it comes to attendance. The church board has never failed to be present in the monthly meeting. The church is reasonably well organized and in working condition. The Stewardship Campaign proved a great blessing to us for we co-operated with our leaders. The Sunday school has made steady progress with C. A. Barber as faithful superintendent. He has been here every Sunday and begins on time. We have a fine working W. F. M. S. with Mrs. Ben Milam as president. Although one of the busiest housewives, she is present every Tuesday afternoon, with new plans and visions. The prescribed course of study is being followed with great interest. The young people are a fine, attractive group, eager to put over a real program. Mrs. W. E. Alford is the efficient president. We hope to make some higher grades than we are at present, however. The pastor is well received by the town, and by the pastors of the other four churches here. We have a pastor's meeting once a month and are co-operating in our plans. We find them able men and our association proves a source of strength. Pray for our coming revival, June 15 to 29, with Allie and Emma Irick in charge. We are pleased to have such able workers come our way. Rev. S. O. Pace the former pastor, lives here, although he pastors in Idabel. He is a close friend and great booster to and of the pastor. Well, we love the church and want to be a real pastor."—W. V. Niell, Pastor.

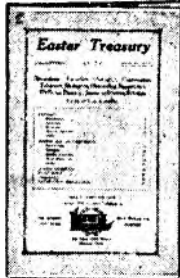
**VINCENNES, INDIANA**—"This is our second year at Vincennes, Indiana, and we are forging ahead slowly but surely. Just closed a meeting in January with Rev. Holland London with more than one hundred at the altar. Seven joined the church with more to follow. We have been kept busy in the Lord's work since coming here and God has blessed the church and us. The week following the closing of our revival with the Londons the Southwestern Indiana Nazarene Group Meeting met here which was a

great blessing and uplift to the church. The next group meeting will be held in Princeton, Indiana, March 24 to 25."—Edw. W. Miller, Pastor.

**TILDEN, ILLINOIS**—"February 16 marked the close of one of the greatest revivals that Tilden church has ever known. It was a hard fought battle but God took care of it and we had two faithful soldiers to stand the fray and fight in the hottest part of the battle. These good soldiers, Evangelist J. R. Edwards and his good wife of Elmora, Ohio, came to us and started our meeting on February 2, although it was hard to get a crowd, Brother Edwards blasted away just as if there were great crowds present every night and some people prayed through in the real, old-fashioned way after having spent sleepless nights because of conviction. There was a time of praying through and making restitution that showed that folks were going to the bottom and it is not over yet.

Praise the Lord! Brother and Sister Edwards are workers of the old school. They did their own special singing and God wonderfully blessed them in singing. Brother Edwards preaches the simple, old-fashioned truth, unpolished and uncompromising, which God uses to bring judgment day conviction upon sinners and makes His children to see the way and want to draw the line a little closer. Sister Edwards is a wonderful personal worker and worker at the altar. This good gospel team should be kept busy. Anyone needing an evangelist for revival or campmeeting, where they enjoy straight preaching, will make no mistake in giving them a call. We expect to get them back in this part of the country some time again. We give God all the glory for this meeting which has helped our little church and especially us, as a bey preacher, so much. Praise His name forever! On the last Sunday morning we received a class of six members into the church for whom we thank and

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praise God. We believe that much seed has been sown that will bring forth much fruit in the near future. It has been a time when people have faced eternal truth if ever in the history of this place. Thank God!"—Robt. G. Jones, Pastor.

**ST. LOUIS, MISSOURI, ZION CHURCH**—"We are a church small in numbers but God is with us and by His divine leadership we are progressing rapidly. We have just been engaged in a mighty battle against sin. We were led in these efforts by our District Superintendent, Rev. J. W. Roach, with God as our

commander-in-chief. Many victories were won, a goodly number were saved and several sanctified. Rev. Roach gave some wonderful messages which we can never forget, and will always be a blessing to us. The church is in a fine spiritual condition. Our District Budget is paid up to date and our General Budget is overpaid. We have a wonderful Sunday school and are formulating new plans to increase our attendance. Our Junior and Young People's Societies are progressing nicely and by God's help are doing splendid work. God is blessing every division of our church in a wonderful way and has given us a wonderful pastor, Rev. C. F. Transue. We solicit your prayers."—Eunice Mabury, Church Reporter.

against the forces of Satan. We had a revival in Abilene that we shall not soon forget. Brother and Sister Rule did the singing. How they can sing and pray! Our next move was to Mineral Wells, Texas. Brother Bert Gatlin is the young and consecrated pastor of this place. The special singers were those reliable ever readys, John and Beulah Knight. During the Abilene and Mineral Wells meetings we had with us Mother Corbett, the greatest intercessor in prayer that we have ever met. If she can't pray the fire down, it's time to send for Elijah! Our next meeting is in Rotan. We wish to state that we are still in love with God and His Church and righteousness and we are giving sin the point of the sword, by the help of the resurrected Christ. I have the only Savior in the world—Jesus Christ. I have the greatest book of instruction in the world—the Bible! I have the finest helper on earth—my wife. I claim the strongest enemy in the universe—the devil! And I have the most magnificent abode ever heard of—heaven! Besides all this I am reading the best religious journal published on the globe—the HERALD OF HOLINESS! I need only one thing more—the prayers of the joint-heirs of Christ! Amen!"

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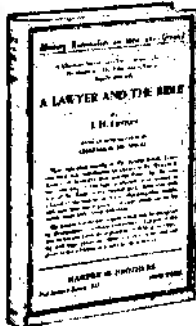
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**EVANGELIST LEE L. HAMRIC**—"We have just closed a fine meeting at Cimarron, Kansas. Rev. H. D. Cole is the good, faithful pastor, a beloved brother, and has stood by us faithfully. We were slated there for three Sundays but the interest was so great we stayed four Sundays. We were royally entertained in the parsonage by Brother Cole and family. Miss Hunter of Garden City, had charge of the singing. She is a fine singer and the people enjoyed her singing very much. She should be kept busy singing. We open a campaign here tomorrow. We are about normal again from the spell of flu which we had. My wife is recovering from a very serious spell of illness. I thank all those who offered special prayer for my wife while she was so sick."



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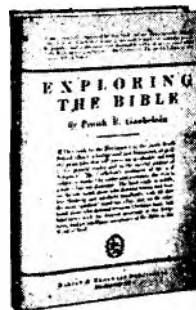
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**PASTOR JESSE W. BROWN, JOLIET, ILLINOIS**—"We closed Sunday, February 16, what was considered by many, one of the best revival meetings held in our church. Rev. J. Y. Jones, pastor at Ottawa, Ill., was the evangelist. Some seventy-five different people sought the Lord during the two weeks. There were many remarkable cases of salvation among this number. God graciously poured out His Spirit upon us. There were several additions to the church and new families won for God. All the departments of the church were benefited by this meeting. The success of the meeting in my estimation was largely due to the much Scripture that was given by Brother Jones in his message. His beautiful spirit, character and ministry were greatly appreciated by the people. It was our privilege to have the Olivet Male Quartet of Olivet College with us all day on Sunday, February 9. These young men were indeed a great blessing to us. Their singing was great. Their testimonies and the spiritual atmosphere they brought with them gave the meeting a great impetus. God bless the boys at Olivet. The



product of our colleges is meeting the need of the world. Our District Superintendent, Rev. E. O. Chalfant, paid us a visit on a Friday night. The only thing we can say is that his visits are too few. We enjoyed his presence and stay with us. The last Sunday of the meeting was one of victory. The Sunday school made a high mark and the Male Quartet from Chicago First church gave things a great boost. When it comes to singing they actually filled the bill. God used these men while they were with us. Sorry they were unable to stay all day. We have now been in Joliet six years as pastor of this people. There has never been a more hopeful future for the church in this city than exists at the present time. They have stood loyally by us at all times. The heads of the various departments, the Sunday school superintendent, the N. Y. P. S. president, and the president of the W. F. M. S., are all in sympathy with an aggressive program. We are believing God for the best yet in Joliet. Pray for us."

ANDERSON, INDIANA—"Through the goodness of God and the co-operation of the church and Sunday school, we are pulling the grade with good momentum. Our Sunday school seems to be the thing which our friends want to know about, so we will give the latest bulletin on that issue. During the last six months we have had an average attendance of 455. The weather has been unusually cold but we have met with all things that any school meets with in the winter and the school has held up great. This puts us right at the top, if not on the top, in average attendance with the largest Sunday school in our city. It takes work and lots of it, but it is going well and the people seem willing to work. At the present time we are holding twenty-five cottage meetings each Friday night. Professor A. S. London is to be with us a week in April. Most of the schools in the city seem interested in our program and have agreed to have Professor London address a Sunday school mass meeting in one of the large city churches on Sunday afternoon. On March 9, Dr. J. B. Chapman will preach morning and afternoon. In April the Vaughan Radio Quartet will be with us for one night. Dr. R. T. Williams comes for a missionary service in June. Rev. C. B. Cox and his singers are engaged for a three weeks' tent campaign in July. Rev. W. G. Schurman has promised to drop in for a few nights some time this spring. We have made a very good, substantial gain in membership so far this year. The church is getting more religious and I think I have made a little advance in spiritual things."—C. H. Strong.

PASTOR J. E. WILLIAMSON, SAN BENITO, TEXAS—"We feel that God has enabled us to make much progress along every line and we give Him the praise and the glory for every accomplishment. The Sunday school under the superintendency of Brother H. E. Herron has almost

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trebled in attendance. The N. Y. P. S. and the W. F. M. S. with Sister Besse Myers as their president are growing in numbers and interest. The spiritual condition in every department shows such improvement. The church has enjoyed a revival spirit for the past three months, and souls have been praying through to definite victory in our regular services. But feeling the need of more intensive revival effort we secured Rev. H. A. Gregory of Dallas, Texas, to do the preaching while the pastor, assisted by his family, had charge of the music. This revival was hindered by cold weather and many other things, but in spite of it all twenty-five people came to an old-fashioned altar and prayed

through to definite victory. Some were regenerated, some reclaimed and a number sanctified. The people love the evangelist and so manifested their love by giving him a good offering and they also gave liberally of their means to the pastor. The evangelist, desiring to show his love and appreciation for the pastor, presented him with a nice, forty-dollar suit of clothes which he bought with money which he raised in the town. The love between people, evangelist and pastor has been mutual, and everything worked harmoniously together. Without solicitation from Brother Gregory, and without his knowledge, I can say that Rev. H. A. Gregory is one of the best evangelists in the field. He gets under the burden, winning the people to Christ and to the church. He leaves the people more closely united to their pastor. His preaching is sane, forceful, clear along the lines of regeneration and sanctification as a second work of grace. He is a man of prayer and should be kept busy all the time. Pray for us along every line, but especially for God, to enable us to get a larger church building, as our present building is very inadequate."

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<p><b>A</b>ND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:</p> <p>2 And he opened his mouth, and taught them, saying,</p> <p>3 Blessed are the poor in spirit: for their's is the kingdom of heaven.</p> <p>4 Blessed are they that mourn: for they shall be comforted.</p> <p>5 Blessed are the meek: for they shall inherit the earth.</p> <p>6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.</p> <p>7 Blessed are the merciful: for they shall obtain mercy.</p> <p>8 Blessed are the pure in heart: for they shall see God.</p> <p>9 Blessed are the peacemakers: for they shall be called the children of God.</p> <p>10 Blessed are they which are persecuted for righteousness's sake: for their's is the kingdom of heaven.</p> <p>11 Blessed are ye, when men shall</p>	<p>soever shall do and teach them, the same shall be called great in the kingdom of heaven.</p> <p>20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p> <p>21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:</p> <p>22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.</p> <p>23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;</p>
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## DEATHS

**CUNNINGHAM**—Elder Richard A. Cunningham was born August 20, 1878, in Warren County, Tennessee, and went to his eternal reward from the M. E. Hospital in Mitchell, South Dak., February 19, at 6:30 p. m., being fifty-one years, five months and twenty-nine days of age. He leaves to mourn their loss his wife, two daughters, Mrs. Fred Kingery and Mrs. Carroll Wion; his father, Mr. S. T. Cunningham; and two brothers, J. E. and T. F. Cunningham; four grandchildren, all of Mitchell. Other more distant relatives live in and around Mitchell. Brother Cunningham's earlier years were spent in Warren County, Tennessee, where he was married to Miss Nevada Crittenden April 9, 1899. To this union were born two daughters. In March, 1904, they moved to Miner County, South Dakota, where he resided as a farmer for fourteen years. In the early summer of 1918 he was converted and became a child of God and an active worker in the great vineyard. In October of that year he was sanctified in a revival meeting held near where the Beulah church is now located. He later left the farm and helped in evangelistic meetings. In May, 1921, while attending a convention in Mitchell, South Dakota, he answered the call to carry the gospel. His first pastorate was at Kimball, South Dakota, where he

remained five years. While there he was ordained as an elder in the Church of the Nazarene, General Superintendent R. T. Williams conducting the ordination service. From Kimball he went to Plano, South Dakota, as pastor and was in his fourth year of service in that church when death called him. Not only will loneliness reign with the family, but the church is without a shepherd. Brethren in the ministry will find a vacant place. Friends far and near will miss him. On last Wednesday, before the final summons came, relatives were admitted one by one to his room. The brethren of the ministry called and prayed with him and although so weak, he joined with them in the prayer. At the close he sang two verses of "Jesus Saves, He Saves Me Now," but sang the chorus, "Jesus take me, take me now." Those were his last words. Unconsciousness soon came. Let us praise God for every message he preached, every prayer he prayed, every soul that bowed at the mercy seat and made its peace with God and for salvation that saves from sin and makes the passing through the valley of death easy. We sorrow not as those who have no hope. Funeral services were held at the M. E. church in Mitchell, South Dakota, February 23, at 2:30 p. m., where more than eight hundred people gathered to pay their final tribute to his memory. The service was in charge of District Superintendent S. C. Taylor of Minneapolis. He was assisted by five of the ministers of the district: Brothers Johnstone, Bickmore, Coryell, Culver and Dietzman. Sister

Winnie Crouch of Faith Home and School of Mitchell also assisted in the service. Twenty ministers of the district were present. Ninety-three cars followed his body to its last resting place in the cemetery near Mitchell.—Reporter.

**BEARD**—On January 31, 1930, the death angel took from our midst Alice Thorn Beard, wife of Joe Beard, who is the only man living who is a charter member of the Lufkin Church of the Nazarene. Mrs. Beard was born April 17, 1885. In her early childhood she joined the M. E. Church, South. Twenty years ago she united with the Church of the Nazarene at Lufkin. She was a beloved friend, a faithful Christian and a devoted wife and mother. Her illness lasted over a period of many years and she suffered much. She possessed a beautiful faith and bright optimism to the very last. At the last, perceptibly brightening, she called to her husband, "Come on Joe let's go." "Where to, Mother?" Brother Beard asked of her. "To heaven! Oh, isn't heaven wonderful!" she happily exclaimed, and was gone. A husband, six children, five of whom are boys and one girl, one sister, two brothers, a host of relatives and many friends are left to mourn their loss. Funeral services were held at two o'clock, February 1, at the Church of the Nazarene, Rev. Burson officiating. The body was interred in Knights Cemetery.—Rev. H. D. Burson, Pastor.

**SMITH**—Rev. Anthony Wayne Smith peacefully slipped away to be forever with Jesus on the morning of November 14, 1929, at the age of 85 years and 8 months. He was born in the state of Indiana in the year 1844. He was converted at an early age, and later sanctified. At the age of 31 he moved to Nebraska and settled at Kearney. Here he was ordained as a minister in the United Brethren church on October 30, 1888. In this church he held two pastorates, but spent the most of his time in evangelistic work. He united with the Church of the Nazarene, September 6, 1913, at Kansas City, Mo. On moving to California he settled at Van Nuys. His life was one of victory, and adorned the gospel of the Son of God. He married Sarah E. Scott, of Ohio, in 1868, who preceded him home a little over two years ago. To this union were born eight children of which three boys and three girls are living. The funeral was held from the Methodist church, where his son Walter and family hold their membership. His pastor, Rev. M. W. Gunn, was in charge. He was assisted by Rev. Houlgate, the Methodist pastor, and Rev. T. S. Mashburn, Nazarene evangelist. The service was wonderfully owned of God—a note of victory and triumph pervaded the very atmosphere as Rev. Gunn spoke of the joy of the redeemed. We could well say, "O grave, where is thy victory." His body was laid in Oak Crest Cemetery to await the day when Death shall creep back and hide itself in darkness, and he shall arise to be fashioned like unto his glorious body.—M. W. Gunn, Pastor.

**MARSAC**—John D. Marsac was born in New York City, N. Y., April 25, 1858, and went to his reward from his late residence in Brooklyn, N. Y., November 17, 1929, at the age of 71 years 6 months and 23 days. He is survived by one sister, Mrs. Matilda Close, of New York City, his beloved wife, Mrs. Anna M. Marsac, and four children, Chas. W., Frank D., Mrs. G. Howard Rowe and Miss Gertrude Hazel, a student in Eastern Nazarene College. When a young man he secured a position with J. E. Reynolds & Company as errand boy and rose to a responsible position and remained with the company until his death, a period of nearly fifty-four years. He was greatly honored and respected among his business associates. He was converted at the age of thirty years and joined the M. E. church and several years later he was sanctified

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under the preaching of Rev. Charles Bevier. At a later period he joined Utica Avenue church of this city, which was at that time one of the churches of the Association of Pentecostal Churches of America, and has been associated with Utica Avenue church for twenty-two years. He was superintendent of the Sunday school for ten years and was treasurer and assistant superintendent at the time of his death. The burdens of the church were his burdens and he was always ready to do his part. He seldom missed a church service, and was not only intensely interested in the local church, but was interested in all the work of the general church. The writer, his pastor, assisted by Rev. W. E. Riley, conducted the funeral service at his late residence. A host of friends were in attendance to pay tribute to this true servant of God. There were many floral pieces. We laid him to rest in the family plot in Silver Mount Cemetery on Staten Island to await the resurrection of the just, when we shall meet him again on that glorious resurrection morning.—O. L. W. Brown.

**MILLS**—Mrs. Emma Mills, affectionately known as Mother Mills, passed away at the Nazarene Hospital at Nampa, Idaho, on the evening of December 20, at the mature age of 76 years. Mother Mills was dearly loved by all who knew her, and greatly loved and used of God. She was a modest old mother in Israel and did not wish to publish to the world the good things that she did. However, now that she has gone to be with Jesus we feel that brief mention at least should be made of her. God had intrusted into her care in recent years considerable of this world's goods, which in return she consecrated to Him, to be used as He might direct. A more complete consecration we have never seen. It was rather accidentally that we learned of thousands of dollars that she had given to the Lord through various channels of the Church of the Nazarene. It was her pleasure to have a large part in the erecting a comfortable church building at Kennewick, Washington, where she had her membership until the chariot swept low and took her away. She also contributed largely to our school and hospital at Nampa, Idaho. There are preachers and institutions far and near whom she has helped in times of need. Even in foreign fields she will have sheaves to lay down at the feet of the Master as a result of the dollars she has sent there to work for her. Not only was she a blessing in a financial way but she has contributed much in the way of spiritual blessing to our unworthy life as her pastor. Her sincere response to the messages of salvation we have tried to bring from time to time and her words of encouragement have opened channels through which the Holy Spirit has come to bless. We are missing her greatly from our midst but we are sure that our loss is her and heaven's gain. May God richly bless her memory and may her good influence live on forever. Most of the means she left behind is still in consecrated hands; that of her three sons.—E. H. Edwards, Pastor.

**BLEW**—Death has invaded the ranks of the writer's immediate family eight times since 1915. The last to answer his call was my mother who passed away with pneumonia in Pendleton County, Kentucky, February 11, 1930, at the age of seventy-five. The writer was engaged in evangelistic meetings in the East when he received the intelligence of her serious illness; and before he could travel several hundred miles to reach her bedside the grim Reaper had done his work. Mother was left a widow thirty-five years ago by the death of my father, when the writer, the youngest of seven children was less than one year of age. The very modest circumstances in which she was left to rear the large family of children necessitated years of arduous toil and great priva-

tions. This and the tragic deaths of three sons had aged her beyond her years, so that her enfeebled constitution could not stand the strain imposed by her last illness. She united with the Christian church by profession of faith in early married life; but years later after coming into the experience of full salvation she transferred her membership to the Pilgrim Holiness church, in which church she held her membership at the time of her death. She was steadfast in faith till the end and died in the hope of eternal life. Funeral services were conducted by Rev. C. A. Geeding, pastor of the First Church of the Nazarene, Cincinnati, Ohio, after which her body was laid to rest in the cemetery at Portland, Kentucky. Farewell, mother of mine! You cared for me in childhood, advised me in youth, and loved me in maturity. May we meet again in that city which hath foundations and whose builder and ruler is God.—P. P. Belew.

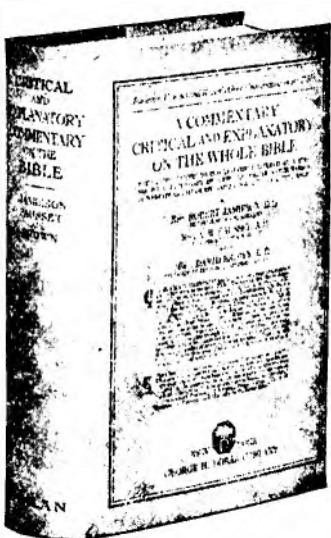
**MARTIN**—Gladys Thedford Martin, member of First church, Chattanooga, Tenn., went home to be with Jesus on Wednesday midnight, January 29, 1930. She was a daughter of our beloved church school superintendent, Brother E. A. Thedford, and until a few months prior to her death taught a class of

small girls. Her illness was of less than a week's duration, she having given her life for her son. Just prior to her home going she left a glowing testimony and advised many visiting friends and relatives to be true. Among many remarks which she made were these: "Don't lose opportunities," "Bring all the souls you can to heaven with you," "Don't criticize any of God's children." "I will be waiting and watching for you." She said, "Do not live worldly lives for Jesus won't like it if you do." To hear her talk it did not seem like her but it seemed like a messenger sent direct from heaven. Her one message to our faithful and beloved pastor, Brother W. M. Tidwell, was to preach the full gospel and to not get discouraged, while to the young people she begged them to be true and to stand by our pastor, not to sit back in the congregation but to sit in the choir and sing for the glory of God, and to not lose opportunities. She leaves her husband, Brother Paul Martin, an infant son Earl, her parents, two sisters and one brother, together with a wide circle of friends.—M. E. Ruffner, Secretary.

**CARL**—Anna May Van Winkle was born in Hamilton County, Iowa, September 19, 1873, and died at her home

MARCH SPECIAL

# March Special



Because of a very fortunate purchase which we made in cooperation with another denominational publisher we are able to offer the Jamieson, Fausset and Brown, one-volume Bible commentary with 624 pages, at the extraordinary price of **\$2.50 plus 15c to pay part of shipping expense.**

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MARCH SPECIAL

In Webster City, Iowa, February 7, 1930, age 66 years 4 months and 18 days. She attended the Webster City schools and later the State Teacher's College at Cedar Falls. She was married March 13, 1896 to Mr. Charlie D. Carl, of Webster City, Iowa, where they made their home until her death. To this home two children were born, Irene and Myron. She was a faithful wife and loving mother until the end. She is survived by her husband, Mr. C. D. Carl, and the two children, Mrs. Irene J. Cronk, the wife of Rev. C. A. Cronk, pastor Church of the Nazarene, Buffalo, Kansas, and Myron V. Carl of Los Angeles, California, a brother, Samuel V. Van Winkle, of Dubuque, Iowa, one grandchild, John Carl Cronk, other relatives and a host of friends. The funeral, with an overflowing crowd in attendance, was held in the local Nazarene church at Webster City, the church our departed sister had helped to build, and had supported and served so faithfully. The pastor was in charge, assisted by Rev. Roy Nelson of

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the Free Methodist church, a relative of our sister. Sister Blanche Clark a friend of the family added much to the service by her beautiful singing, especially the song, "I Will Meet You in the Morning." On the afternoon before her going she spoke of hearing the angels singing. She reached the end triumphant in the faith. Sister Carl was a charter member of the Church of the Nazarene at Webster City when it was

organized in 1913. Since that day she has been a loyal member and a whole hearted supporter of the church. She always carried a burden for the work, and was ready to pray and weep over souls. Nor did she forget to pray for our District and General interests. Every year but one since the organization of the church she was the local treasurer, which office she held at the time of her death. In this she was very efficient, always looking carefully after the financial interests of the church. Her going is keenly felt by our people, as she held a place in the church which will be hard to fill. In addition Sister Carl has been treasurer of the Iowa District W. F. M. S. for the past six years. Her work was well done and her death brings a great loss to the district. Her life is a monument which will live long in the hearts of her friends. We bow our heads in subjection to Him who doeth all things well and say, Thy will be done.—F. C. Nicholson, Pastor Church of the Nazarene, Webster City, Iowa.

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**ANNOUNCEMENTS**

**Notice**—On account of pastor at Warwick, Ohio, resigning, our meeting was cancelled. We are open for calls for the month of March. References gladly given. Anyone desiring our services please write or wire us at our home address: Lock Box 29, Elmore, Ohio.—J. R. Edwards, Evangelist.

**Notice**—The Georgia District Workers' Convention will meet with our church at Columbus, Georgia, March 8 to 10. An interesting program has been arranged. Rev. W. M. Tidwell of Chattanooga, Tennessee, will speak twice daily. Special music by the Chattanooga Male Quartet. Free entertainment to those who write Rev. L. S. Huff, 1000-31st St., Columbus, Georgia.—Oscar Hudson, District Superintendent.

**Notice**—The Florida District Preachers' and Christian Workers' Convention will convene at Avon Park, Florida, June 11 to 12. Let all of our preachers, Christian workers, and laity as far as possible plan to attend this convention. It will be a great source of help and blessing to you and will better equip you for the future battles. We also cordially invite all of our friends. Let our pastors notify Rev. Paul A. Southard, Avon Park, Florida, the number attending from your church so that ample provisions may be made for all. This convention will be a great time of refreshing from the Lord.—J. E. Redmon, District Superintendent.

**MISSIONARY VISITORS**—April 30 to May 4 Mexican Work—California and Border, May 22 to June 15  
 New Mexico (Roswell, N. Mex.) . . . . . June 18 to 22  
 North Dakota (Sawyer, N. Dak.) . . . . . July 2 to 6  
 Manitoba-Saskatchewan (Moose Jaw, Sask.) . . . . . July 9 to 13  
 Central Northwest (Sioux City, S. Dak.) . . . . . August 20 to 24  
 San Antonio (Temple, Texas), . . . . . Oct. 20 to Nov. 2

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 North Pacific . . . . . May 21 to 25  
 Northwest . . . . . May 27 to June 1  
 Idaho-Uregon . . . . . June 4 to 8  
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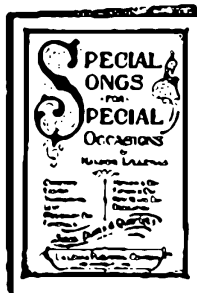
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turn south at that time for a full winter's work on the Florida District. Let our preachers get in touch with them for a meeting just following our District Assembly next November. Their address is: 815 Alligan Street, Lansing, Mich.—J. E. Redmon, District Superintendent.

**BORN**, to Rev. Herschel Murphy and Mrs. Velma Murphy, pastors at Borger, Texas, a fine eight and one-half pound boy, Beverly Morris, on February 17. Mother and baby are resting nicely.—Herschel Murphy.

**TO WHOM IT MAY CONCERN**—This is to introduce, Vernita and Arthur Bailey, 12 and 13 years of age, respectively, two young musicians who have consecrated their talents to the Lord. For over two years God has been wonderfully using them in camps, revivals, conventions, special services, celebrations, etc., and has opened the doors of several of the largest churches of Chicago to them. Vernita plays the cornet and Arthur the slide trombone and musical saw. Both have a limited knowledge of the piano, and they occasionally sing. But they are best upon the cornet and trombone and their solos and duets upon those instruments are greatly appreciated. These children not only help draw

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**REQUESTS FOR PRAYER**—A sister who lives two hundred miles from Albuquerque, New Mexico and is away from all spiritual influences requests prayer.—Mrs. J. W. Adams of Kennewick, Washington has recently been bereaved of her husband and requests the prayers of God's people in this time of sorrow.—A very earnest request comes from a sister in Tennessee that prayers be offered for the salvation of her son who is backslidden and away from God.—Brother Kenneth Lee requests prayer for his healing. God answers prayer for the healing of the body, when His people come with the prayer of faith.—Rev. L. W. Dodson of Council Bluffs, is very ill with a complication of diseases. Prayer is requested for his healing.

**FORM WITHOUT REALITY**

The form of godliness may exist with secret or with open wickedness, but the power of godliness cannot. Let us seek till we actually possess the power—not some spectacular thing called by that name, but rather the rugged strength of a holy life. This invariably eventuates in service, and real Christian service means foreign missions.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Thus wrote Paul, the scholar of Tarsus, commonly called the apostle to the Gentiles. Inasmuch as this statement is true, He will surely enable the Church to carry out its missionary program.

When you go to buy what you do not need, stop and remember that God has His judgment machine focused on you. You will meet your record again. "Do all to the glory of God." This alone will give you a comfortable judgment day.

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Kansas City, Mo., First Church ..... May 18 Hutchinson, Kans., Campmeeting ..... May 23 to 26 Southern California (Assembly) ..... June 3 to 8 Northern California (Assembly) ..... June 11 to 15 Nebraska District (Assembly) ..... June 18 to 23 Iowa District (Assembly) ..... June 25 to 29 Abilene, Campmeeting ..... July 4 to 13 Dallas ..... July 15 to 20 Tennessee ..... July 21 to 24 Kentucky ..... July 29 to August 3 Missouri ..... August 5 to 10 Northern Indiana (Assembly) ..... August 13 to 17 Indianapolis (Assembly) ..... August 20 to 24 Kansas District (Assembly) ..... August 27 to 31 Abilene District (Assembly) ..... Oct. 1 to 5 Dallas District (Assembly) ..... Oct. 8 to 12 Arizona District (Assembly) ..... Dec. 3 to 7 Southwest District (Assembly) ..... Dec. 10 to 14

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Alabama ..... Nov. 6 to 9 Georgia ..... Nov. 13 to 16 Carolina ..... Nov. 19 to 23 Florida ..... Nov. 26 to 30

The General Superintendents will make dates for convention work for the Eastern, Southern and Canadian Districts in the late summer or early autumn.

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Bethany-Peoria College, Stephen B. White, President, Bethany, Okla. Bresnan Theological College, Sylvester Ludwig, President, Hutchinson, Kans. Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass. Northwest Nazarene College, Russell V. DeLong, President, Nampa, Idaho. Northern Bible College, Chas. E. Thomson, Director, Red Deer, Alta., Canada. Olivet College, T. W. Williamson, President, Olivet, Illinois. Pasadena College, O. J. Nease, President, Pasadena, Calif. Trevecca College, C. E. Hardy, President, Nashville, Tenn.

EVANGELISTS' SLATES

Mack and Ethel Anderson, 129 E. 7th St., Ertch-Insco, Kansas Coffeyville, Kans. .... March 16 to 30 Elkhart, Kans. .... April 2 to 13 Carl Junction, Mo. .... April 16 to 27 McLean, Texas ..... April 30 to May 11 Hutchinson, Kans. (Camp) May 22 to June 1 T. M. Anderson, 605 Lexington Ave., Wilmore, Ky. Nampa, Idaho ..... March 9 to 23 Uxbridge, Mass. .... March 30 to April 13 Hammond, Ind. .... April 20 to May 4 Jarette E. Aycock, 2928 Troost Ave., Kansas City, Mo. Moscow, Idaho ..... March 9 to 23 Seattle, Wash. .... March 26 to April 6 C. M. Babcock, 1148 Victoria Ave., Los Angeles, Calif. San Francisco, Calif. .... March 16 to 30 P. P. Selow, Olivet, Ill. Adrian, Mich. (General Delivery) ..... March 23 to April 6 R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas Mineral City, Ohio ..... March 3 to 16 Steubenville, Ohio ..... March 18 to April 6 Wichita, Kans. (Grace Chapel) ..... May 4 to 18 Hutchinson, Kans. (Camp) May 22 to June 1 C. C. Burton, Delmer, Ky. Penson, Ky. .... April 6 to 20 M. M. Bussey, 224 W. Palm Ave., Monrovia, Calif. Florence, Colo. (care Pastor Church of the Nazarene) ..... March 5 to 24 Jack and Ruby Carter, Penzel, Texas Rotan, Texas ..... March 3 to 28 C. R. Chilton Binghamton, N. Y. .... March 3 to 23 C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn. Tuttle, N. Dak. .... March 2 to 16 Pompell, Mich. .... March 28 to April 13 C. B. Cox, 14 Hudson Avenue, Franklin, Ohio Indianapolis, Ind. (South Side Church of the Nazarene) ..... March 5 to 23 Wauseon, Ohio ..... May 7 to 25 C. C. and Margaret Crummond, 815 Allegan St., Lansing, Michigan Lowell, Mich. .... April 20 to May 4 Stella B. Crooks, 237-81st St., Chicago, Ill. So. Portland, Maine ..... March 3 to 16 Emoryella, Ohio ..... March 23 to April 6 Muncie, Ind. (First Church) ..... April 13 to 27 E. C. Dees, 1716 Waverly Place, St. Louis, Mo. North Vernon, Ind. .... March 3 to 16 M. E. and Nina DeVoll, Mason City, Iowa Missouri Valley, Iowa ..... March 6 to 23 Fairview, Mont. .... March 30 to April 13 Rocky Mountain District ..... April and May M. M. Dickerson, 2608 Newman St., Ashland, Ky. Morristown, Ind. .... March 16 to 30 C. M. Dunaway, 210 N. Chandler, Decatur, Ga. Canton, Ohio. (First Church) ..... Mar. 9 to 23 Barberton, Ohio (1st Church) ..... March 30 to April 13 Litchland, Fla. (Nazarene Tab.) ..... April 20 to May 4 Charles Dye, 4 Rundle Ave., Piqua, Ohio Bloomington, Ind. .... Feb. 27 to March 16 Chesler, W. Va. .... March 23 to April 6 Bicknell, Ind. .... April 13 to 27 Springfield, Ohio ..... May 4 to 8 J. R. Edwards and Wife, Box 29 Elmore, Ohio Rogers, Ohio (Church of the Nazarene) ..... April 13 to 27

- Edwards Evangelist Ladies Quartet  
 Hotte, Kans. .... March 7 to 23  
 Hominy, Okla. .... March 28 to April 13  
 Britton, Okla. .... April 18 to May 4
- Harry J. Elliott, Nampa, Idaho, Route 4  
 Hermosa Beach, Calif. .... March 16 to 30
- W. E. Ellis, 9313 Laurel St., Los Angeles, Calif.  
 Tobe, Colo. .... March 23 to April 13  
 Wilmar, Calif. .... May 4 to 18
- Theo. Eisner and Wife, 789 St. Marks Ave., Brook-  
 lyn, N. Y. .... Feb. 23 to March 20  
 Miami, Fla. .... Feb. 23 to March 20  
 Charlotte, N. C. .... March 23 to April 6  
 Lansing, Mich. (1st Church) .... May 4 to 18  
 Hutchinson, Kans. (Camp) May 22 to June 1
- Harry L. Fagan, 52 1/2 Walnut St., Shelby, Ohio,  
 Blind Song Evangelist and Pianist  
 Binghamton, N. Y. .... March 2 to 20
- Bona Fleming, 2952 Mackworth St., Ashland, Ky.  
 Eligo, Pa. .... March 10 to 23  
 Bedford, Ind. .... March 30 to April 13  
 Sapulpa, Okla. .... April 27 to May 11  
 Shawnee, Okla. .... May 12 to 25
- John Fleming, 2813 Holt St., Ashland, Ky.  
 Coffeyville, Kans. .... March 12 to 23  
 Cincinnati, Ohio .... March 30 to April 13  
 Oklahoma City, Okla. .... April 20 to May 4  
 Corinth, Ky. .... May 8 to 18  
 Hutchinson, Kans. (Camp) May 22 to June 1
- C. B. Fugett, 2917 Moore St., Ashland, Ky.  
 Atlanta, Ga. .... March 9 to 23  
 Franklin, Ohio .... March 30 to April 13  
 Wellsville, Ohio .... April 15 to 27  
 Indianapolis, Ind. (First Church) ....  
 May 18 to June 1
- Gaddis-Messer Evangelistic Party, 4805 Ravenna St.,  
 Cincinnati, Ohio  
 Kewanee, Ill. (Church of the Nazarene) ....  
 March 4 to 16  
 Troy, Ohio (Church of the Nazarene) ....  
 March 17 to 30  
 Roanoke, Va. (Pilgrim Church) April 4 to 20  
 Mt. Washington, Ohio (Nazarene) ....  
 April 22 to May 4  
 Ft. Wayne, Ind. (Gospel Tabernacle) ....  
 May 8 to 18  
 Cadillac, Mich. (Wesleyan) .... May 9 to 23
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas  
 Harvey, Ill. .... March 2 to 16
- M. A. Gregory, 304 North Peak St., Dallas, Texas  
 Hobondo, Texas .... March 3 to 16
- Lewis E. Hall, Nampa, Idaho  
 Menloek, Oregon .... March 9 to 23
- Lee L. Hamric, Hamlin, Texas  
 Osborne, Kans. .... March 2 to 16
- A. O. Henricks, 1436 E. Washington St., Pasad-  
 ena, California  
 Stockton, Calif. .... March 9 to 23  
 Okalocosa, Ia. .... Mar. 27 to Apr. 11  
 Chicago, Ill. (1st Church) .... April 13 to 27  
 Richmond, Ind. .... Apr. 28 to May 11
- Lee Hill, Hindsville, Arkansas  
 Hindsville, Ark. (Home) .... March 16 to 23
- Ray L. Hollenback, 108-05 93th Ave., Richmond  
 Hill, N. Y.  
 Richmond Hill, N. Y. (on the pastorate) ....  
 Until April 16
- J. E. Hughes, Kingswood, Kentucky  
 Payne, Ohio (Nazarene Church) March 3 to 23
- Allie and Emma Irick, Box 818, Bethany, Okla.  
 Sublette, Kans. .... March 9 to 23  
 Sulphur, Okla. .... March 30 to April 13  
 La Junta, Colo. .... April 20 May 4
- W. P. Jay and Wife, Nampa, Idaho  
 Shamrock, Okla. .... March 5 to 28
- C. B. Jernigan, 944 West Cabal Ave., Nashville,  
 Tenn.  
 East Liverpool, Ohio (with Vaughan Quartet) ...  
 March 12 to 30
- Andrew Johnson, Wilmore, Ky.  
 New Boston, Ohio .... March 13 to 27  
 Springfield, Mo. .... April 6 to 20
- G. E. Johnson, 575 N. W. 52 St., Miami, Fla.  
 Miami, Fla. (375 N. W. 52 St.) ....  
 Feb. 24 to March 29  
 Cleveland, Okla. (care Rev. I. D. Farmer) ...  
 April 13 to 27
- Luan Jones, Ada, Okla.  
 Ryan, Okla. .... March 7 to 23  
 Covert, Kans. .... March 24 to April 6
- Clayton Kidd, 2829 Stanley St., Detroit, Mich.  
 Durand, Mich. .... March 16 to 30  
 New Haven, Mich. (N. Y. P. S. Bally) ....  
 April 4, 5  
 Manvelona, Mich. .... April 6 to 20  
 St. Louis, Mich. .... May 1 to 18
- A. J. Kindred and Wife, Pilot Mound, Iowa  
 Boxholm, Iowa (Pleasant Valley Church) ....  
 March 16 to 30  
 Pilot Mound, Iowa (Swedish Evangelical  
 Church) .... April 1 to 10
- Gertrude Knight, Amy Shultz, LaBabra, Calif., Box  
 104  
 California .... March
- Katie Latimore, Song Evangelist, Caddo, Oklahoma  
 Wain, Okla. .... March 9 to 23
- The Lehmans and Son James, Barberton, Ohio  
 Northern Indiana District, Feb. 12 to March 5  
 Pittsburg District .... March 9 to May 4
- E. J. Lord, Dundee, Oregon  
 Kalama, Wash. .... March 2 to 23  
 Marysville, Wash. .... March 30 to April 13
- W. W. Lowless, Route 5, London, Ohio  
 Christianburg, Ohio (Gen. Del.) .... Mar. 8 to 28
- Theo. and Minnie E. Ludwig, 772 N. Euclid Ave.,  
 St. Louis, Mo.  
 Brea, Calif. .... March 2 to 16  
 Adombra, Calif. .... March 33 to April 8  
 Burbank, Calif. .... April 10 to 27  
 Boulder, Colo. .... May 3 to 18
- Mabel R. Manning, Nahant, Mass.  
 Bath, Maine .... March 9 to 30  
 Bristol, R. I. .... April 6 to 20  
 Nahant, Mass. .... April 21 to 28  
 Pittsburgh Assembly .... April 30 to May 4  
 Butler, Pa. .... May 5 to 25
- Ernest B. Marsh, 2829-19th St., Cuyaboga Falls,  
 Ohio  
 Lincoln Place, Pa. .... March 4 to 16  
 Wadsworth, Ohio .... March 20 to April 6
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.  
 Vancouver, Wash. (Gen. Del) March 10 to 18  
 Beaverton, Ore. (Gen. Del.) .... March 17 to 30
- L. C. Messer, 2923 Troost Ave., Kansas City, Mo.  
 Lawrence, Kans. .... March 16 to 30  
 Gary, Ind. .... May 8 to 18
- Edward E. Mieras, Nampa, Idaho  
 Santa Cruz, Calif. .... March 16 to April 6
- E. Clay Milby, Song Evangelist, Greensburg, Ky.  
 Livermore, Ky. .... March 16 to 30  
 Franklin, Ohio .... March 30 to April 13  
 Palmetto, La. .... April 23 to May 11
- L. G. and Bertha Milby, Box 327, Danville, Ill.  
 Portsmouth, Ohio (Gen. Del.) March 12 to 30  
 Ubrichsville, Ohio (Gen. Del.) .... April 8 to 20  
 Adrian, Mich. (Gen. Del.) April 27 to May 11  
 Jacksonville, Ill. (Gen. Del.) .... May 13 to 28
- James Miller, 1115 North Holmes Ave., Indianapolis,  
 Ind.  
 Indianapolis, Ind. (Home) .... March 10 to 20  
 Bloomfield, Iowa .... March 23 to April 6  
 Des Moines, Iowa .... April 9 to 27
- W. H. Minor, Bethany, Okla.  
 Strong City, Okla. .... April 18 to May 4  
 Holdenville, Okla. .... May 11 to 25
- W. O. Nease, Olivet, Ill.  
 Brooklyn, N. Y. .... March 16 to 30  
 Eldred, Pa. .... April 3 to 20
- Will H. and Lillie B. Merry, 2933 Troost Ave.,  
 Kansas City, Mo.  
 Newberg, Oregon .... March 9 to 23  
 Oak Harbor, Wash. .... March 30 to April 13  
 Monroe, Wash. .... April 20 to May 4
- Edward C. Oney, Rush, Ky.  
 Greentown, Mo. .... March 31 to April 13
- Eddie E. Patezsch, 624 Oak St., East Liverpool, Ohio  
 Eastern Nazarene College .... Jan. 14 to April 1  
 West Collingswood, N. J. .... April 6 to 20  
 Richmond, Va. .... May 4 to 26
- O. M. Peffley, Route 8, Brookville, Ohio  
 Omaha, Nebr. (Central Church of the Nazarene)  
 Columbus, Ohio (Shepard Church) ....  
 March 3 to 16  
 Oatsville, Ind. .... March 23 to April 6  
 Middletown, Ohio .... April 7 to 20  
 Middletown, Ohio .... May 12 to 35
- Fannie Payne and Bertina Pulls  
 Lawrenceburg, Mo. .... March 14 to 30  
 Sedalia, Mo. .... April 2 to 27
- Freesman and Helen Pearson, Perdel, Texas  
 Strong City, Okla. .... April 16 to May 4
- Lawrence Reed, Route 1, Salem, Ohio  
 Lincoln Place, Pa. .... March 4 to 16
- Chas. C. Robinson, Bethany, Okla.  
 Elertza, Texas .... March 3 to 23  
 Alexandria, La. .... March 27 to 31  
 Hugo, Okla. .... April 6 to 20
- J. A. Rodgers, 484 West North Ave., East Palestine,  
 Ohio  
 Ironton, Ohio .... March 9 to 23  
 New Castle, Pa. .... March 30 to April 13  
 Lockland, Ohio .... April 14 to 27  
 Wurtland, Ky. .... May 11 to 25
- Perry Rod, Middleport, Ohio  
 Roanoke, (care Rev. Hess, Union Mission) ....  
 March 20 to 30  
 Old Fort, N. C. (care Collegate Bible School,  
 Monte 2) .... March 31 to April 6  
 Rosewood, W. Va. (Tent) .... May 11 to 25
- G. Howard Rowe, 174 Beach 118 St., Rockaway  
 Park, N. Y.  
 Rottsville, Pa. (Gen. Del.) ....  
 Feb. 29 to March 16
- Olho and Billie Schwab, 942 E. 7th St., Ada, Okla.  
 Ontario, Oregon .... March 10 to 30
- Richard and Dorothea Sharp, Oabbash, Nebr.  
 Beatrice, Nebr. .... March 9 to 16  
 Lincoln, Nebr. (First Church) ....  
 March 20 to April 6  
 Kenesaw, Nebr. .... April 13 to 27
- E. D. and Winnie Simpson, Bethany, Okla.  
 Ryan, Okla. .... Mar. 6 to 23  
 Guyton, Okla. .... Mar. 26 to Apr. 13
- E. M. Stillion, 31 Home Ave., Oil City, Pa.  
 Framingham, Mass. .... Feb. 26 to Mar. 16  
 Wadsworth, Ohio .... Mar. 20 to Apr. 6
- Howard W. Sweeten, Ashloy, Ill.  
 Ashabula, Ohio .... March 1 to 17  
 Sebring, Ohio .... March 18 to April 4  
 Cleveland, Ohio (First Church) April 8 to 20  
 Newport, Ky. .... April 26 to May 12  
 Corbin, Ky. .... May 17 to June 2
- I. Elmer Terry, East Rochester, N. H.  
 New Milford, Conn. .... March 19 to 30
- Fred Thomas  
 Sioux City, Iowa (First Church, 1220 S. Glass  
 St.) .... March 16 to 30  
 Oklahoma City, Okla. (Capitol Hill Sta. 227  
 S. W. 23rd St.) .... April 1 to 13  
 Artesian City, Kans. (628 So. 7th St.) ....  
 April 16 to 27  
 Ponca City, Okla. (315 Cherry) ....  
 April 28 to May 11
- I. W. Toole, 615 E. College St., Alliance, Ohio  
 Harrington, Del. .... March 2 to 16
- E. E. and Ora J. Turner, 1049 Congress Ave., In-  
 dianapolis, Ind.  
 Lafayette, Ind. (1707 Morton St.) ....  
 March 9 to 23
- G. D. and Agnes Urchel, Olivet, Ill.  
 Bozans, Ill. .... March 16 to 30
- N. B. Vandall  
 Salem, Oregon .... March 9 to 23  
 Portland, Oregon .... March 30 to April 13
- Vaughan Radio Quartet, Lawrenceburg, Tenn.  
 Columbus, Ohio (1st Church) .... March 2 to 16  
 East Liverpool, Ohio (1st Church) ....  
 March 17 to 30  
 Northern Indiana District (with Rev. J. W.  
 Montgomery) .... April 8 to 27  
 Tennessee District (with Rev. S. W. Strickland)  
 May 7 to 18  
 Olivet, Ill. (Camp) .... May 22 to June 1
- Harold Volk, Bethany, Okla.  
 Hazton, Colo. .... March 9 to 23  
 Arnel, Colo. .... Mar. 25 to Apr. 13  
 Durango, Colo. .... May 11 to June 1
- M. W. Welsh, 703 Malvern Ave., Columbus, Ohio  
 Hamden, Ohio .... March 2 to 16  
 Columbus, Ohio (God's Holiness Mission) ....  
 March 17 to 30
- Rev. Earle F. Wilds and Wife, 765 Magnolia Ave.,  
 Pasadena, Calif. .... March 16 to 30
- Len R. Woodrum, 1928-18th St., Lubbock, Texas  
 Rotan, Texas .... March 2 to 30  
 Quanah, Texas .... April 4 to 30